





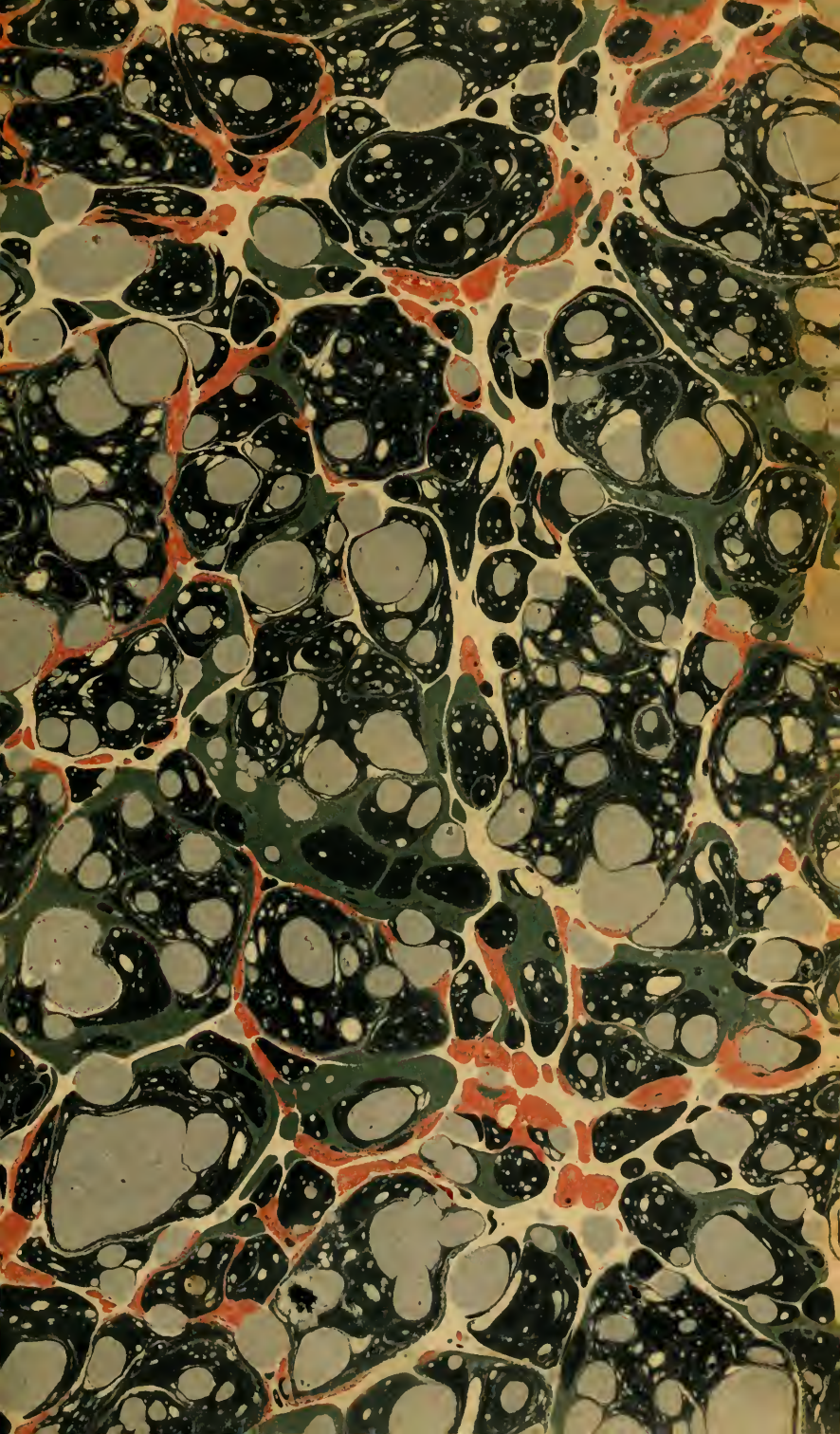
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THE
BOOK OF PSALMS;

TRANSLATED FROM THE HEBREW:

WITH
NOTES,
EXPLANATORY AND CRITICAL.

VOL. II.

THE
BOOK OF PSALMS;

TRANSLATED FROM THE HEBREW :

WITH
NOTES,
EXPLANATORY AND CRITICAL.

By SAMUEL HORSLEY, L.L.D. F.R.S. F.A.S.

LATE LORD BISHOP OF ST. ASAPH.

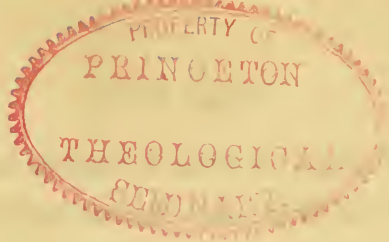
VOL. II.

LONDON:

SOLD BY F. C. & J. RIVINGTON, ST. PAUL'S CHURCHYARD;
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PSALMS.

PSALM LIX.

A PRAYER OF THE MESSIAH, COMPLAINING OF HIS ENEMIES,
AND PREDICTING THEIR PUNISHMENT.

THIS Psalm hath no particular relation to the fact mentioned in the title ; namely, Saul's attempt to cut off David by assassination. From expressions in the 5th, 11th, and 13th verses, I should guess that it was composed after David was king, when the public safety was intimately connected with his own ; and that the danger to the author and the state was not from private assassins, but from a foreign enemy openly in arms ; nor from a single enemy, but from a powerful confederacy, (2, 3.) The principal enemy is described as a perfidious enemy, who had broken faith with the Psalmist without provocation,

v. 3, 4, 12. From all these circumstances I should guess, that the particular occasion upon which this psalm was composed, was the news of the confederacy between the Ammonites and the Syrians of Zoba, Beth-rehob, Ishtob, and Maacah, after the affront put upon David, in the person of his ambassadors, by Hanun the king of the Ammonites, see 2 Sam. X. But yet when I consider that the enemies, against whom the Psalmist invokes the divine aid, are described in the second verse under the general characters of the “dealers in iniquity, and men of blood,” that is, of idolaters and persecutors, I have no doubt that the poem is entirely mystic; that the Psalmist personates the Messiah or the persecuted church, and prays for deliverance from the atheistical conspiracy of apostate angels and impious men; and, in particular, predicts God’s judgement on the Jewish nation. This psalm is one of the Michtams. *

1 Rescue me from mine enemies, O God;
Set me high above them-that-rise-against me.

* Mudge thinks this psalm resembles the Xth, and that the occasion of both was the same. I see little of this similitude. The Xth psalm, I am persuaded, hath no relation to Sennacherib’s invasion, or any particular calamity of the Jewish state.

- 2 Rescue me from the workers of iniquity,
And save me from the men of blood *.
- 3 For behold they lie in wait for my life ;
The mighty make a stir † against me,
For no disobedience, no sin of mine, O Jeho-
vah.
- 4 Without my fault they hurry and make ready ;
Awake at-my-invocation ‡, and have-thine-eye
upon me. ||
- 5 For thou, O Jehovah, God of hosts,
Art the God of Israel.
Awake to visit all the heathen ;
Take-thou-no-pity upon any who revolt to ido-
latry.
-

* “ Workers of iniquity,” and “ men of blood.” Idolaters and persecutors.

† Or, “ are stirred up.” See LVI, 7.

‡ “ At my invocation.” Vid. Numb. XXIII, 3. and XXIV, 1.

|| *i. e.* Take care of me. See verse 10, and Dr Durell upon verses 2, 3, 4.

6 They return every evening,*

They rage like dogs,

And surround the city.

7 Behold they foam at the mouth ;

Swords are in their lips ;

For who heareth ?

8 But thou, O Jehovah, shalt make sport of them ;

Thou shalt have all the heathen in derision.

9 O my Strength, I will keep-upon-the watch for
thee ;

Truly God is my defence, the God of my mercy.†

10 God shall give me ready help,

He shall-watch-my-safety among mine ene-
mies. [A]

11 Slay them not,

Lest my people forget.

[B] Scatter them in thy strength,

* The image is that of a mischievous beast, returning at a stated season for a sly purpose.

† See verse 17.

For the sin of their mouth ; [C]
O Lord, my protector, bring them down,
For that their lips have uttered. [D]

12 Let them be ensnared in their pride ;
And for cursing, and for lies, let them become a
common talk.

13 Consume, in wrath [E] consume them, that they
may be brought to nothing ;
And let them know that God ruleth
In Jacob, unto the extremities of the earth.

14 Yet, every-evening they will return,
Rage like dogs,
And surround the city.

15 They will prowl about for food,
And growl if they be not satisfied.

16 But I will sing of thy might,
And in the morning, I will sing cheerfully of thy
tender love ;
Because thou hast been a defence to me,
A refuge in the day of my distress.

- 17 O my Strength, unto thee I will-chaunt-the-lay;
Truly God is my defence, the God of my mercy.*
-

PSALMS LX. AND LXI.

[See Notes.]

PSALM LXII.

MESSIAH TRUSTS IN GOD. HIS ENEMIES WARNED OF THEIR
IMPENDING FATE.

- 1 Only upon God, my soul reposeth ;
From him is my salvation.
- 2 He only is my rock, and my deliverance ;
My fortress. I shall not be shaken. [A]
- 3 How long will ye raise-a-clamour against one ;
Ye shall all be slain ;
Ye are like an inclining wall, and shaken fence. †
-

* Or, “ the God who bears me tender love.”

† Literally, “ a fence that-has-had-a-shove,” *i. e.* you are your-

4 Even from his exaltation they consult to cast him
down ;

They delight in falsehood ; *

With their mouths [B] they bless, but inwardly
they curse.

5 Upon God only my soul reposeth,
For in him is my expectation.

6 He only is my rock, and my salvation ;
My fortress. I shall not be shaken.

7 In God is my salvation, and my glory ;
The rock of my strength; my shelter is with
God.

8 Put-trust in him, in all seasons, O people ;
Pour out your hearts before him,—
God is for us a shelter.

selves upon the verge of ruin while ye are busied in these wicked plots. This was remarkably the case with the Jewish people, at the time when our Lord was the object of their malice.

* " In falsehood," *i. e.* in false doctrines in religion.

- 9 Nought but vanity are the sons of men;
Falsehood are the sons of the great :
In the balance, they are readier to mount
All together, than vanity itself.
- 10 Put no-trust in peculation,
Be not proud of rapine ;
If substance thrive, set not your heart upon it.
- 11 Once God hath spoken ;
Twice I have heard the same ;
That power is for God ; *
- 12 And that kindness †, O Lord, is thine,
Because thou requitest unto every one according
to his deeds.
-

* *i. e.* That all power is exclusively his ; “ his own thing ; ” “ his property.”

† “ Benignity, benevolence.”

PSALM LXIII.

A BELIEVER TRUSTS IN GOD, AND PREDICTS THE EXTIRPATION
OF THE PERSECUTING FACTION.

- 1 O God, thou art, my God, I-will-rise-early-for-
thy-service ;
My soul thirsteth for thee,
My flesh longeth after thee,
In a land dry and inhospitable [A], without water.
- 2 Steadily in holiness have I looked after thee,
To see thy power and thy glory.
- 3 Truly thy kindness is better than life;
My lips shall praise thee.
- 4 Constantly I will bless thee, while I live ;
In thy name I will lift up my hands. * [B]
-

* *i. e.* " This shall be the avowed and sole object of my worship."

5 As with marrow and fat, my soul shall be full-fed;
And with quivering lips my mouth shall praise
[thee.]

6 Truly I remember thee upon my bed,
In the night-watches, I meditate on thee;

7 For thou hast been a help for me,
And under the shadow of thy wings I shall re-
joice.

8 My soul adhereth close to thee,
Thy right-hand sustaineth me.

7 But they are-doomed-to-confusion who seek my
life,
They shall go into the-parts-below * the earth.

10 They would shed [C] it by the edge of the
sword;—
They shall be a portion for foxes.

11 But the King shall rejoice in God;

* "The-parts-below," *i. e.* the infernal regions.

Every one that sweareth by him shall glory,
For the mouth of the speakers of falsehood * shall
be stopped.

PSALM LXIV.

A PRAYER OF THE MESSIAH, WITH PARTICULAR ALLUSION TO
HIS ILL-TREATMENT FROM THE JEWS, AND THEIR DESTINED
PUNISHMENT.

- 1 Hear my voice, O God, in my-secret-prayer ;†
Preserve my life from fear of the enemy.
 - 2 Hide me from the plot of the wicked,
From the tumult of the promoters of idolatry.
 - 3 Who brandish ‡ their tongue like a sword ;
They aim their arrow, even a bitter word,
 - 4 To shoot secretly at the blameless man ;
-

* The advocates of the false religions, and the opposers of the true.

† “ My-secret-prayer ” I think the word שִׁיחַ, when it signifies prayer, denotes private prayer, as distinct from public.

‡ See CXL, 2.

Unexpectedly they hit him, while they are not
seen. [A]

5 They encourage themselves to tell the evil tale ;
While they spread their snares privily,
They say, Who sees ? [B]

6 * They set themselves to study for new inven-
tions in iniquity ;
They have carried those inventions to the utmost
height ; *
Each one is close, and deep of heart.

7 But God shall shoot an arrow at them ;
Sudden shall their wounds be.

8 For they shall cause their own tongue to blunder
[E] upon themselves ;
All who see them shall be struck with dismay.†

* Literally, according to the reading which I follow,
They search [C] out iniquities for themselves ;
They have finished searching a search. [D]

† “ Be thrown into a fluttering flight.”

- 9 And all mankind shall fear,
And shall declare the work of God ;
For they shall understand that it is his doing.
- 10 The JUST ONE shall rejoice in Jehovah, and take
shelter with him ;
And all the upright in heart shall glory.
-

PSALM LXV.

THANKSGIVING FOR GETTING IN THE FRUITS OF THE YEAR.

A HYMN FOR THE FEAST OF TABERNACLES.

IN this psalm God is praised for his providential government of the material world. It seems to have been a thanksgiving for the getting in of the fruits of the earth, and might be composed for the feast of Tabernacles. But considering the manifest allusion to redemption, and the conversion of the gentiles, in the former part of the Psalm, I cannot but think that the blessings of the gospel are adumbrated

under the image of genial showers, and luxuriant crops.*

1 Upon thee, O God, praise resteth † in Sion ;
Unto thee shall the vow be performed in Jerusa-
lem. [A]

2 Unto thee, O thou hearer of prayer,
All flesh shall come.

3 The account of iniquities is too great for me ;[B]
Thou shalt expiate our crimes.

4 Blessed he whom thou wilt choose and take close
[to thyself] ;
He shall inhabit thy courts, full-fed [C]
With the good-things of thy house, with the ho-
ly-provender of thy temple.

5 Adorable art thou !

* See Bishop Horne's argument of this psalm, and his comment upon it.

† Literally, " Upon thee, O God, is the repose of praise."

In righteousness thou wilt answer us ; O God of
our salvation [D],

The confidence of all the extremities of the
earth,

And of them-that-are-far-beyond the sea ;

6 Who by thy strength [E] hast set fast the moun-
tains,

Girt with power.

7 Who stillest the raging of the waters,

The raging of the waves, and the tumult of the
nations.

8 They that dwell in the utmost-parts regard-with-
awe thy tokens ;

Thou makest the outgoing of the morning and
the evening to rejoice.

9 Thou hast the earth under-thy-care [F] and
waterest it ;

Greatly thou enrichest it ;

God is he who filleth the rivulets with wa-
ter ; [G]

Thou makest-sure their crops-of-corn, for well
thou hast provided for it.

10 Upon her furrowed-fields the soaking rain descendeth ;

Her surface [H], with showers thou softenest it ;

Her vegetation thou dost bless.

11 Thou crownest the year with thy goodness,

And thy chariot wheels * drop fatness.

12 They drop upon the pleasant-places of the wilderness ;

And the hills are begirt with joy.

16 The pastures [I] are cloathed with flocks,

And the vallies are covered with corn.

They even shout and sing.

* “ Thy chariot wheels,” The orbs of heaven on which Jehovah, according to the imagery of the Psalmist, rideth.

PSALM LXVI.

A KING OF JUDAH RETURNS PUBLIC THANKS, FOR A PROVIDENTIAL DELIVERANCE OF THE NATION, AND OF HIS OWN PERSON ; AND EXPECTS THE PEOPLE TO JOIN IN THE THANKSGIVING. THE KING,—THE MESSIAH : THE DELIVERANCE,—THE FINAL ONE OF THE JEWISH NATION.

- 1 Shout unto God, all the earth ;
- 2 Chaunt the glory of his name ;
Give him the glory of his praise.
- 3 Say unto God, How adorable is thy doing !
Through the greatness of thy power, thy enemies
shall become thy fawning-vassals.
- 4 All the earth shall worship thee,
They shall chaunt unto thee, they shall chaunt
thy name.
- 5 Come, and see the operations of God ;
Adorable is his doing for the children of men.

- 6 He turned the sea into dry land ;
They crossed the flood a-foot ;
Then * did we rejoyce in him.
- 7 He ruleth by his omnipotence for ever ;
His eyes observe the heathen.
Let not the refractory exalt themselves.
- 8 Bless our God, O ye peoples,
Make the sound of his praise to be heard :
- 9 Who appointeth our soul to immortality,
And suffereth not our foot to slip.
- 10 Truly, O God, thou hast proved us ;
Thou hast tried us, as silver is tried.
- 11 Thou broughtest us into a net ;
Thou laidest affliction upon our loins.
- 12 Thou hast caused men [A] to ride over our
heads :
-

* Literally, " 'There,' *i. e.* upon that occasion.

We passed through fire and water ;
But thou hast brought us out into a place of
ease.

13 I will go to thy house with burnt-offerings,
I will pay thee my vows ;

14 Which my lips uttered,
And my mouth spake, when I was in distress.

15 Offerings of fatlings I will offer unto thee,
With incense ; [B]
I will sacrifice rams, bullocks,
And full-grown goats.

16 All ye that fear God,
Come and listen, and I will relate
What he hath done for my soul.

17 I called upon him with my mouth,
And his praise was underneath my tongue.

18 If in my heart I had regarded iniquity,
The Lord would not have heard me.

19 Verily God hath heard,
He hath hearkened to the voice of my prayer.

20 Blessed be God !
Who hath not turned away my prayer,
Nor [withheld*] his kindness from me.

PSALM LXVII.

A HYMN FOR THE FEAST OF TABERNACLES, PROPHETIC OF A
GENERAL CONVERSION OF THE WORLD TO THE WORSHIP OF
GOD.

FIRST VOICE.

1 God be merciful to us, and bless us ;
Cast the brightness of his countenance upon us ;

SECOND VOICE.

2 That thy way may be made known in the earth,
Thy salvation among all the heathen.

* I suspect that some word equivalent to " withheld " is lost in the original.

CHORUS.

- 3 Let the peoples praise thee, O God ;
Let the peoples praise thee universally.

FIRST VOICE.

- 4 Let the nations rejoice and sing,
For thou shalt sentence the peoples uprightly,
And comfort the nations in the earth.

CHORUS.

- 5 Let the peoples praise thee, O God ;
Let the peoples praise thee, universally.

SECOND VOICE.

- 6 The land hath given its increase ;
God, our own God blesseth us.

FIRST VOICE.

- 7 God shall bless us,
And all the extremities of the earth shall fear him.

PSALM LXVIII.

PROPHETIC OF DELIVERANCE FROM THE CAPTIVITY, AND OF
THE CONVERSION OF THE NATIONS.

THE imagination of the Psalmist, entering upon this subject, naturally conceives the ark, as of old, borne before the army. The song therefore opens with that solemn invocation, which was used by the Israelites in the wilderness, in the time of Moses, whenever the tabernacle was struck, and the Levites set forward with the sacred burden upon their shoulders.

In the 5th and 6th verses, the Psalmist declares the occasion of the present invocation; namely, God's merciful design of restoring liberty to the captives, and settling the solitary in families. This naturally brings to his mind the great deliverance from the Egyptian bondage, the providential support of the army upon the long and toilsome march through the wilderness, the settlement of the people in Canaan, the choice of a place for the temple, and the display of the divine glory in the sanctuary.

In the 22d verse, he returns to his immediate subject ; he promises the returning captives a miraculous protection, similar to that which their forefathers had experienced; and in the sequel of the song, he prophecies of the establishment of the worship of the Lord [the God-man] of the race of Israel, and of the conversion of all nations to the faith and service of the true God.

- 1 Let God arise, let his enemies be scattered ;
Let them that hate him, flee from his presence.
- 2 As smoke is driven away, thou shalt drive them
away ; [A]
As wax is molten at the approach of fire,
The impious shall perish at the presence of God.
- 3 But the just shall rejoice and exult before God,
They shall exceedingly rejoice.
- 4 Sing unto God, chaunt his name :
Cast-up-a-way for him that is riding through the
wilderness ;
In Jah is his name, [B]
Therefore exult before him.

5 The orphan's father, and the widow's advocate,
Is God in his holy habitation.

6 God is bringing home his chosen ones ; * [C]
By-upright-government† he is releasing the prisoners, [D]
Even the refractory who dwell on the bare rock.

7 O God, when thou wentest forth before thy people,
When thou marchedst through the wilderness,

8 The earth shook, even Sinai itself,
At the presence of God ;
The heavens also dropped-down [water],
At the presence of God, the God of Israel. [E]

9 A shower of unmerited kindnesses‡ thou didst scatter, O God, upon thine inheritance ;
When it was weary thou didst support it.

* " His chosen ones," literally, " unicos," " his only ones" ; the race which dwelt alone, and was not reckoned among the nations, —the peculiar objects of his favour.

† " By upright government," as an instrument.

‡ Literally, " a plentiful rain," rain being used here metaphorically.

- 10 Thy flocks dwelt in the mansion which thou preparedst,
Of thy goodness, O God, for the poor. [F]
- 11 The Lord gave the order for the joyful proclamation ;
A numerous host ! [G]
- 12 Kings of armies fled,—they fled ;
And she who staid-peaceably at home shared the spoil, [H]
While the Almighty scattered the kings.
- 13 * When ye dwell between the ridges of hills, [I]
Then shall-ye-be-bright like snow upon Salmon :
- 14 [Ye shall be like] the dove covered with silver upon the wings,
And upon her pinions, with the verdancy of native-gold. [K]

* The connection and rendering, of the 12th, 13th, and 14th verses, are very doubtful.

- 15 A hill for God is the hill of Bashan,
A hill of lofty-brows is the hill of Bashan.
- 16 For what would-ye-contend [L], ye hills of lofty-
brows?
This hill God desires for himself to dwell in ;
Yes, Jehovah shall fix-his-dwelling [in it] for ever.
- 17 Twenty thousand, thousands of thousands is the
cavalry of God !
The Lord is among them !
Sinai is in the sanctuary. [M]
- 18 Thou hast ascended on high ; [N]
Thou hast captivated innumerable captives ;
Thou hast received gifts
For mankind, even the refractory ;
Here Jah [O] God, fixes his dwelling.
- 19 Blessed be the Lord,
Who daily layeth this task * upon us,
The God of our salvation.

* Literally, "burthen," the daily fast of blessing and thanksgiving.

20 He that is our God is a God of salvation.

And for death are the goings-forth of the Lord
Jehovah. *

21 Surely God shall wound the head of his enemies,
And the hairy scalp [P] of every one who perse-
vereth in his trespasses.

22 The Lord hath said†, I will again-take-my-march
from Bashan,
I will march again from the depths of the sea.

23 So that thy foot shall be imbrued [Q] in the blood
of enemies,
The tongue of thy dogs in the same.

* *i. e.* When Jehovah takes the field, deadly is the battle to his enemies. See Bp. Hare and Houbigant.

† In this verse, the Psalmist returns to his original subject, the return of the dispersed Jews. Having described the march through the wilderness under Moses, and the first settlement in Canaan; having set forth, in lofty strains, the irresistible power of Jehovah, he now introduces Jehovah, promising to take the returning Jews under his protection. This promise is conveyed in the most animating manner, by Jehovah's declaration, that, as of old, he is setting forward in person at the head of his chosen people.

- 24 Thy manner * is seen [R], O God,
Thy manner, my God and King, in the sanctuary.
- 25 Foremost, go the singers ;
In the rear, the players on the psaltery ;
In the middle, the virgins with timbrels.
- 26 They bless God in the congregation,
The Lord, of the stock of Israel. [S]
- 27 There is Benjamin, the younger son, their ruler ;
The princes of Judah, their bulwark ;
The princes of Zabulon, the princes of Napthali. [T]
- 28 Give commission, O God, to thy power ; [U]
Hasten that thou doest for us,
- 29 For thy temple's sake at Jerusalem :
Kings shall bring presents unto thee.
-

* "Thy manner," literally, "thy goings." But the Psalmist, I think, rather alludes to the established ceremony of the temple-service than to any particular procession.

- 30 Rebuke the wild beast of the rushes, [V]
The assembly of those who place-their-strength
in the calves ; [W]
The peoples who-excite-themselves-to-the-dance
with rattles of silver ; [X]
Scatter the peoples who delight in war.
- 31 They shall come in haste from Egypt,* [Y]
Ethiopia shall-be-eager-to-stretch out her hands
to God.
- 32 Sing unto God, O ye kingdoms of the earth;
Chaunt-the-lay unto-the-Lord ;
- 33 Unto him that rideth upon the heaven of heavens
from the beginning,
Lo with his voice, he sendeth forth a mightysound.
- 34 Ascribe power unto God,
His majesty is [displayed] in Israel,
And his power in the clouds.
-

* Or, " The Chasmonim shall come out of Egypt."

35 Adorable, O God, art thou in thy sanctuary.
The God of Israel, he giveth
Power and strength to the people :
Blessed be God.

PSALM LXIX.

MESSIAH'S COMPLAINT OF THE IMPENITENT JEWS, HIS
ENEMIES.

- 1 Save me, O God,
For the waters reach to my [very] soul.
- 2 I sink in deep mud,
Where there is no standing ;
I am come into deep waters,
Where the torrents overwhelm me.
- 3 I am spent with crying ;
My throat is inflamed ;
Mine eyes are worn out with looking-out for God.
- 4 More than the hairs of my head are they that
hate me without cause ;

More numerous than my locks [A] are they that
without provocation are my enemies ;
At the time that I am restoring what I took not
away. *

II.

5 O God thou knowest my plan of recovery,
And my offerings-for-sin [B] from thee are not
hidden.

6 Let them not be put to shame through me, who
wait for thee,
O Lord Jehovah of hosts ;
Let them not be confounded through me, who
seek thee,
O God of Israel.

III.

7 Truly for thy sake I have born reproach ;
Confusion hath covered my face.

* A proverbial expression. " I have been accountable for the crimes of others."

- 8 I am become an out-cast from my brethren,
An alien from the sons of my mother.
- 9 Because jealousy for thy house hath eaten me up,
Therefore the reproaches of them that reproach
thee are fallen upon me.
- 10 When I wept away my soul, with fasting, * [C]
Then it was turned to my reproach.
- 11 When I make sackcloth my garment,
I serve them for a proverb.
- 12 I am the talk of them that sit in the gate,
And I am made the song of the drunkard. [D]

IV.

- 13 But for me, my prayer is unto thee, O Jehovah ;
O God, it is the season of reconciliation ;
In the abundance of thy mercy answer me,
In the truth of thy salvation.

* *i. e.* When I wept and fasted.

14 Deliver me out of the mire, and let me not sink;
Let me be delivered from them that hate me, and
from the deep waters.

15 Let not the torrents of waters overwhelm me;
And let not the deep swallow me;
Nor let the pit shut her mouth upon me.

16 Answer me, O Jehovah, for good is thy tender
love;
According to the abundance of thy compassion
turn unto me.

17 And hide not thy face from thy servant;
Truly trouble is upon me; hasten to answer me.

18 Draw near to the rescue of my soul;
Deliver me, because of mine enemies.

19 Thou hast known my reproach, my shame, and
my dishonour:
All my tormentors are before thee.

20 Reproach hath broken my heart, and I am ill;

I look for some one to have compassion, but there
is none ;
For comforters, but such I find not.

21 And they give me gall for my meat,
And in my thirst they give me vinegar to drink.

v.

22 Let their table, [spread] before them, become a
snare,
And for retribution, for a trap.

23 Let their eyes be darkened that they see not,
And ever make their loins to shake.

24 Pour out thine indignation upon them ;
Let the heat of thine anger overtake them.

25 Let their castle become desolate ;
In their tents let there be no inhabitant :

26 Because they have persecuted him whom thou
hast smitten,

And have added [E] to the anguish of those who
are wounded of thee.

27 Give them punishment upon punishment,
And admit them not to thy justification.

28 Let them be blotted out of the register of the
living,
And with the just let them not be written.

29 But for me, poor [as I am] and sorrowful,
Thy salvation, O God, shall set me high.

VI.

30 I will praise the name of God in song,
And magnify him with thanksgiving.

31 And this shall please Jehovah more than an ox,
[More than] the horned bullock with cloven hoof.

32 Behold, ye humble, and be glad, [F]
Seek God, and let your heart be joyous. *

* Literally, "and let your heart live."

- 33 For Jehovah heareth the poor,
And his prisoners he despiseth not.
- 34 Let the heavens and the earth praise him,
The waters and all that moveth therein.
- 35 For God will save Sion,
And build the cities of Judah ;
And they shall dwell there, and possess the land.*
- 36 Even the seed of his servants shall inherit it,
And the lovers of his name shall be settled there.
-

PSALM LXX.

[See Notes.]

PSALM LXXI. [A]

- 1 O Jehovah, with thee I have-taken-shelter ;
Let me not be-brought-to shame for ever.
-

* " The land," literally, "*it*," *i. e.* Sion, or Judah.

2 In thy righteousness deliver me, and effect-my-escape;

Incline thine ear unto me, and save me.

3 Be thou my rock of strength,
My castle of defence to save me. [B]
Truly my rock and my castle art thou !

4 O God, effect-my-escape from the hand of the
impious,
From the hand of the wicked and cruel man *.

5 For thou art my hope, O Lord;
Jehovah is my confidence from-my-youth.

6 Upon thee, from the birth, I have-leaned-for support;
From the womb of my mother, thou art my protector; [C]
Thou art the continual subject of my praise.

* Literally, "leavened man." "Beware of the leaven of the Pharisees." Leaven seems to be an image for habitual depravity of any kind.

- 7 I am become a-prodigious-sight * to the many ;
But thou art my shelter [and] strength.
- 8 My mouth shall be full of thy praise,
Thy glory, all the day.
- 9 Cast me not away in the season of old age ;
At-the-time-when my strength is decayed, for-
sake me not.
- 10 Truly mine enemies hold-conferences about me ;
And they that watch for my life take council to-
gether,
- 11 Saying, God forsakes him,
Pursue him and seize him, for there is no de-
liverer.
- 12 O God, withdraw not far from me ;
O God, hasten to my help.
-

* “ A prodigious sight,”—“ a sign which shall be spoken a-
gainst.” Luke II, 34.

- 13 Let the adversaries of my soul, be brought-to-confusion, and consumed ;
Let them, who seek my harm, be covered with reproach, and shame.
- 14 But I will continually hope,
And I shall be added * to the sum of thy praise.
- 15 My mouth shall recount thy righteous-acts,
Thy deliverances all the day.
- 16 Although I am no proficient in learning, † [D]
I will enter upon [the subject of] the Lord Jehovah's great might ;
I will commemorate thy righteousness. [E]
- 17 Thou alone, O God, hast taught me,
-

* “ Be added,” or “ made an addition,” literally, “ be-made-to-be-added.” The sense is, that the mercies to the Psalmist, would furnish the servants of God, with a new topic of praise and thanksgiving.

† “ No proficient in learning.” “ How knoweth this man letters, having never learned ?” John VII, 15. See also Matt. XIII, 54—56.

From my infancy even until now :
I will shew * thy wondrous works.

18 Even unto hoary old age, O God, forsake me
not,

Until I shall have shewn * thy strength unto [the
present] generation,

Thy might to every one that is to come ;

19 And thy righteousness, O God, unto the height,
How thou hast done great things.

20 O God, who is like unto thee,

Who hast shewn me troubles, great and sore ;

[But] again thou wilt give me life ;

And from the depths of the earth again thou wilt
raise me. [F]

* “ Shew,— have shewn,” The Hebrew word signifies, “to
“ manifest, to make apparent, by words, or in any other way.”
I choose, therefore, to render it by an English word no less general
in its signification. If the Psalmist speaks in the person of the
Messiah, these passages allude to the manifestation of God’s power
in our Lord’s miracles.

- 21 Thou wilt multiply on me thy mighty-works;
Again thou wilt comfort me. [G]
- 22 I also will praise thee,
Thy truth, O my God, on the instruments of
psaltery ;
I will sing unto thee to the harp, O thou Holy One
of Israel.
- 23 My lips shall rejoice [H] when I sing unto thee,
And my soul which thou hast redeemed.
- 24 My tongue also shall dwell-upon thy righteousness
all the day ;
For they are brought to shame, they are sunk in
infamy, who sought my hurt.
-

PSALM LXXII.

[See Notes.]

PSALM LXXIII.

THE BELIEVER'S SCRUPLES, ARISING FROM THE PROSPERITY
OF THE WICKED, REMOVED BY REVEALED RELIGION, AND
THE CONSIDERATION OF THEIR LATTER END.

THIS Psalm respects some signal judgements overtaking powerful persecutors who had long tyrannised over the people of God.

I.

1 Surely *, God is good to Israel,
To the pure in heart !

2 But for me, within a little my feet had slipt,
My steps were all but overthrown;

* **יָנָה**. This particle here expresses the state of mind of a person meditating a difficult question, in which he is much interested, and is hardly come to a conclusion ;—A state, in the Psalmist's case, between hope and despair, though strongly inclining to the former.

3 For I was indignant at the foolish,
When I saw the prosperity of the impious ;

4 For there is no fatality in their death, [A]
Their folly is thriving. [B]

II.

5 In the troubles of mortality they are not involved ;
They have no share in the plagues of man.

6 Hence pride is their chain ;
The robe of violence invests them.

7 Their eyes are starting out for fatness, [C]
They have surpassed the heart's conceptions.

8 They are in the last stage of degeneracy, [D]
and they talk for evil ;
They pronounce oppression from on high.

9 They set their mouth in the heavens,
And their tongue traverseth the earth.

10 Therefore his * people sit woe-begone, [E]
And waters are abundantly wrung from them.

11 And they say, How should God know ?
And is there knowledge in the Most High ?

III.

12 Behold, such are the impious, and they whoever
prosper;
They increase in opulence.

13 [F] Surely in vain have I cleansed my heart,
And washed my hands in innocency.

14 Whereas I have been plagued all the day,
And chastened every morning.

IV.

15 If I resolve to argue thus, [G]
I should be a traitor to the generation of thy children. †

* *i. e.* God's people.

† *i. e.* Instrumental to their fatal delusion.

- 16 But I studied to understand this ;
It seemed perplexing to me ;
- 17 Until I entered into the sanctuary of God, *
And considered their latter end.
- 18 Surely thou settest them in slippery places,
And in their elevation [H] thou castest them
down.

v.

- 19 How are they brought into desolation !
In a moment they are swept away ! [I]
They are brought to nothing, even more than the
things that are not !
- 20 Like the dream of a man beginning to awake
publicly,
O Lord, thou renderest their vain-shew contemptible. [K]

* *i. e.* "Till I entered into the secret grounds of God's dealings with mankind." N. B. It is remarkable that the original word for "sanctuary," in this place, is plural, which is unexampled when the sanctuary is literally meant.

VI.

- 21 My heart indeed [L] was in a ferment,
And I was pricked in the reins.
- 22 (For I was stupid, without knowledge,
I was as a brute before thee.)
- 23 But I was all the while with thee ;
Thou hadst hold of me by the right hand.
- 24 By thy council thou guidest me,
And at last wilt take me to thy glory. [M]

VII.

- 25 Whom have I in heaven ?
And equally with thee I delight in no one upon
earth.
- 26 My flesh faileth, and my heart ;
But God is the strength of my heart, and my por-
tion for ever.
- 27 Truly, behold, they that withdraw themselves
from thee, perish ;

Thou hast cut off all who play the wanton, forsaking thee.

28 But for me, it is good for me to adhere to God;
In the Lord Jehovah I have fixed my refuge,
While I recount all thy works,
“In the gates of the daughter of Sion.” *

PSALM LXXIV.

[See Notes.]

PSALM LXXV.

PROPHETIC OF THE FINAL OVERTHROW OF THE APOSTATE
FACTION.

CHORUS.

1 We worship thee, O God, we worship thee,
For thy wondrous works proclaim that thy name
is near. [A]

* This is added from the LXX.

HIGH PRIEST PERSONATING THE MESSIAH.

- 2 When I shall get the appointed time, *
I will execute righteous judgement.
- 3 The earth †, and all her inhabitants had melted
away,
But that I sustain her pillars.
- 4 I have said unto the fools, deal not foolishly ;
And to the impious, set not up the horn.
- 5 Set not up your horn on high,
Nor speak with a retorted neck.
- 6 For neither from the east, nor from the west,
Nor yet from the south, cometh exaltation. ‡

* *i. e.* "When the appointed season arrives." But the expression, "when I get it," denotes a strong desire, in the speaker, of its arrival.

† The Messiah declares himself the supporter of the universe. "The earth and its inhabitants had long since sunk into nothing but for my support."

‡ *i. e.* The fortunes of men are not governed by planetary influences, but by God's over-ruling providence.

7 For God judgeth ;

He bringeth low, and he raiseth up.

8 Truly a cup is in the hand of Jehovah,

And the wine is thickened :

The mixture is full [C], and out of this he poureth ;

Even the dregs shall be drained out,

All the impious of the earth shall drink.

9 And I will be the chief for ever, [D]

I will sing to the God of Jacob.

10 And I will break all the horns of the impious.

ORACULAR VOICE.

The horns of the JUST ONE shall be exalted.

PSALM LXXVI.

[See Notes.]

PSALM LXXVII.

LAMENTATION OF ONE OF THE CAPTIVES.

- 1 My voice is directed unto God, and perpetually
I cry ;
My voice is directed unto God, that he may
hear me.
- 2 In the day of my distress, I have ever sought the
Lord ;
In the night, my hand hath been stretched out
without intermission ; [A]
My soul hath refused consolation. *
- 3 I remember God, yet I am troubled ;
I meditate, and my spirit sinks in despondency.
-

* The Psalmist means not to charge himself with the guilt of an impious despair or impatience ; but he describes the assiduity of his religious exercises. His soul was never in such sort comforted, that he lost sight of his situation, and for a moment intermitted his devotions.

- 4 Watchfulness seizes fast upon my eyes, [B]
I make repeated efforts, but I cannot speak.
- 5 I have turned my thoughts to the days of old,
The years of antiquity I call to remembrance.
- 6 [C] I meditate in the night within my heart,
I reason with myself, and my spirit makes deep
search. [D]
- 7 Will God cast off for ever?
And will he never more be propitious?
- 8 Is his tender mercy finally exhausted?
Is his promise to all generations come to an end?
- 9 Hath God forgotten to be merciful?
Hath he in wrath shut up his compassion?
- 10 Then I say, this affliction of mine
Is the change of the right hand of the Highest.
- 11 I will call to remembrance the works of Jehovah,
Yes, I will remember thy wonders of old.

- 12 I will contemplate thy whole operation,
I will meditate upon the various-things thou hast
brought to pass.
- 13 O God, in holiness is thy way,
What God is great like our God?
- 14 Thou art a God doing wondrously ;
Among the peoples thou hast displayed thy
strength.
- 15 By force thou rescuedst thy people,
The sons of Jacob and Joseph.
- 16 The waters saw thee, O God !
The waters saw thee and were afraid ;
The depths even trembled.
- 17 The clouds poured down waters ;
Sound bursts aloft in the sky ; *
Thy arrows also are shot abroad in all directions.
-

* " Sounds burst aloft in the sky," literally, " the uppermost
skies gave sound."

- 18 Thy thunder bellows in the whirlwind ;
The flashes of lightning give the world its light ;*
The earth trembles and shakes.
- 19 In the sea was thy way,
And thy path in the great waters ;
And thy stratagems were not known.
- 20 Like a flock thou leddest thy people,
By the hand of Moses and Aaron.
-

PSALMS LXXVIII, LXXIX, LXXX AND
LXXXI.

[See Notes.]

* “ The flashes, &c.” literally, “ the flashes give light to the world.” The Psalmist describes a storm, which so perfectly darkens the natural light, that the only illumination which the world receives is from the lightning.

PSALM LXXXII.

GOD'S JUST JUDGEMENT FORETOLD UPON THE UNJUST JUDGES
OF OUR LORD. (SEE PS. LXIII.)

THIS Psalm seems addressed to the court which condemned our Lord ; who, in his state of humiliation, is here described under the names of the Poor, the Fatherless, the Afflicted, the Needy. They are reproached with the folly and injustice of their sentence ; they are threatened with punishment ; and in the last verse our Lord's exaltation is predicted.

1 God standeth in the assembly ;*

God, in the midst of the Gods, giveth sentence. [A]

* In what assembly ?—The assembly of his holy angels. The Psalmist, I think, poetically imagines the celestial court, assembled for the business of this review of the proceedings of the earth's judges, and God, in the midst of his angels, taxing their iniquity, and awarding their punishment.

- 2 How long will ye patronise the oppressor,
And respect the person of the impious ?
- 3 Patronise the helpless one, and the fatherless ;
Do justice to the afflicted one, and the poor.
- 4 Deliver the helpless one and indigent ;
Rescue him from the power of the impious.
- 5 They take no notice ! they will not understand !
They go on in darkness !
All the foundations of the earth are disorder-
ed !
- 6 I had said, ye are Gods,
All of you, sons of the Highest.
- 7 Surely, like mortals as ye are, ye shall die ;
And together, O ye princes, ye shall fall. *
- 8 Arise, O God, judge the earth ;
Surely thou hast-a-right-of-inheritance over all
the heathen.

* See Archbishop Secker, in Merrick's Notes.

PSALMS LXXXIII, LXXXIV, LXXXV,
LXXXVI.

[See Notes.]

PSALM LXXXVII.

SALVATION IS OF THE JEWS.

Nothing is wanting to give perspicuity to this wonderful composition, but to distinguish its parts. It opens with four lines, sung, perhaps, by the whole choir, celebrating Mount-Sion, as the chosen place of God's residence, distinguished by the manifestation of his glory. The Messiah interrupts these national boastings of the chorus, by declaring his intention of turning his regard upon the idolatrous nations, which had been the most estranged from the true God. This changes the topic of praise, from God's visible residence in the temple, to the circumstance that Judea was the destined place of the great Deliverer's nativity.

CHORUS OF PRIESTS.

- 1 His building* is on the holy hills ;
2 Jehovah loveth the gates of Sion
Above all dwellings of Jacob ;
3 The glories of the wilderness [A] are in thee,
O city of God.

MESSIAH.

- 4 I will remember [B] Egypt, and Babylon,
They [shall be] among them that shall acknow-
ledge me, [C]
Philistia, and Tyre, with Ethiopia.

CHORUS.

'This man [D] shall be born there.

* Literally, " his foundation," *i. e.* the building of which he hath laid the foundations. In English, we say, in the same sense, " his erections,"

A PRIEST.

5 And every one shall say of Sion, [E]
He was born there.
And he, the Highest, shall establish her.

6 Jehovah shall record in the scriptures of the peoples, [F]

CHORUS.

“ [That] This man was born there.”

CHORUS.

7 And all that were afflicted [G] in thee
Shall sing, like those that keep a festival.

PSALM LXXXVIII.

THE LAMENTATION OF MESSIAH.*

1 Jehovah, God of my salvation, by day,
And by night, I cry before thee.

* Compare Ps. XXXVIII and XXXIX.

- 2 Let my prayer come into thy presence ;
Incline thine ear to my incessant supplication.*
- 3 For my soul is overcharged with affliction,
And my life hath been brought near to the mansions of the dead.
- 4 I have been counted among them that were gone
down to the pit ;
I have been as a man without strength.
- 5 Cast out among the dead [A], like the wounded
on the field of battle ; [B]
Like them that lie in the grave,
Whom thou rememberest no more,
Inasmuch as they are cut off by thy hand.
- 6 Thou hast placed me in the pit of the regions
beneath,
In darkness, in the abyss.
-

* The original word denotes nothing more than the quick and perpetual motion of the lips ; and expresses, as I conceive, indiscriminately, either the articulate or inarticulate sounds of joy, grief, or any other vehement perturbation.

- 7 On me thy wrath resteth,
And all thy breakers thou hast tumbled [C] over
me.
- 8 Thou hast removed mine acquaintance to a distance from me,
Thou hast made me their abhorrence ;
I am shut-up apart [D], and am not permitted to
come out.
- 9 Mine eye is wasted with grief ;
I invoke thee, O Jehovah, every day ;
I spread my hands before thee.
- 10 [E] Wilt thou perform a wonder among the
dead ?
Shall they, who lie in dissolution, arise and praise
thee ?
- 11 Shall thy tender love be published in the grave,
Thy faithfulness in the seats of destruction ?
- 12 In the regions of darkness shall the wonders of
thy Godhead be displayed ?
And thy righteousness in the land of oblivion ?

- 13 But I, unto thee, O Jehovah, have opened my
complaint ;
Early in the morning my prayer comes before
thee.
- 14 Wherefore, O Jehovah, discardest thou me ?
Wherefore hidest thou thy face from me ?
- 15 I am afflicted and ready to expire ;
From my youth I have borne thy terrors with an
anxious mind.
- 16 Thy burning anger vents its fury upon me ;
Thy terrors cut me off.
- 17 They come round me like water ;
Every day they beset me all together.
- 18 Lover and friend thou hast removed to a distance
from me ;
Keeping mine acquaintance [F] away.

PSALM LXXXIX.

OCCASIONED PROBABLY BY THE DEATH OF JOSIAH.

It seems not improbable, that this Psalm might be composed after the defeat and death of Josiah, upon which event the kings of Judah became the vassals of a foreign power,—first of the Egyptians, then of the Babylonians.*

I.

1 I will sing the perpetual mercies [A] of Jehovah ;
With my mouth, I will declare thy faithfulness
to all generations.

2 Truly I have concluded [B] that mercy will be
built up for ever ;
Thou establishedst the heavens ; like them is thy
faithfulness.

* Many of the Jewish Expositors, Rabba and Ketanna, Valle Semoth Rabba, Midrasch Cantici Canticorum, Solomon and Aben Ezra, refer this Psalm to the Messiah.

* * [C]

- 5 And the heavens shall praise the wonders [D] of
thy Godhead ;
Thy faithfulness also in the gathering together
of the saints [E], O Jehovah.

II.

- 6 For who, in the sky, can be set in comparison
with Jehovah ?
Who, likened unto Jehovah, among the sons of
the mighty ?
7 God is to be feared in the assembly of the saints,
[He is] great and tremendous unto all them that
are about him.

III.

- 8 Jehovah, God of Hosts, who is like thee ?
Mighty Jehovah ! and thy faithfulness encircles
thee. [F]
9 Thou governest the pride of the swelling sea,
When its waves arise thou stillest them.

- 10 Thou hast crushed Rahab, that she lies gasping
with her wounds ; [G]
With thy powerful arm thou hast scattered thine
enemies.

IV.

- 11 Thine are the heavens, thine also is the earth,
The universe and its full contents. Their foundations were laid by thee.
- 12 The north and the south, thou createdst them ;
Tabor and Hermon shall rejoice in thy name.
- 13 Thine is an arm endued with force ;
Strong is thy hand, high is thy right hand.
- 14 Righteousness and judgement are the platform
of thy throne,
Tender-mercy and truth attend in thy presence.

V.

- 15 Blessed is the people acquainted with the sound
of the trumpet of Jehovah, [H]
Who lead their lives in the light of thy presence.

16 In thy name they rejoice all the day,
And in thy righteousness they are exalted.

17 Truly the glory of their strength art thou,
And in thy good will our horn is exalted.

VI.—FULL CHORUS.

18 Yes, it is for Jehovah to be our protector,
It is for the Holy One of Israel to be our king.

VII.

19 Once [I] thou spakest in vision to thy holy ones, [K]
And saidst, I have assigned due succour to a
mighty man, [L]
I have exalted one chosen out of the people.

20 I have found David my servant,
With my holy oil I have anointed him ;

21 Him with whom my hand steadily shall be,
Him whom my arm shall strengthen. *

* This is expositive of the David meant.

- 22 The enemy shall not exact upon him,
And the son of wickedness shall not afflict him.
- 23 But I will beat down his enemies before his face,
And them that hate him I will plague.
- 24 And my faithfulness, and tender-kindness shall
be with him,
And in my name his horn shall be exalted.
- 25 And I will put his hand over the sea,
And his right hand over the rivers.
- 26 He shall cry unto me, My Father art thou,
My God, and the rock of my salvation.
- 27 Also I [on my part] will appoint him [the] first-
born,
High above the kings of the earth.
- 28 My tender love I will keep for him for ever,
And my covenant with him shall be stedfast.
- 29 And I will appoint his seed for eternity,
And make his throne like the days of heaven.

- 30 If his sons shall abandon my law,
And walk not in my judgements ;
- 31 If they shall profane my statutes,
And observe not my commandments ;
- 32 Then, will I visit their apostacy with a rod,
And their iniquity with stripes.
- 33 But my tender love for him I never will annul,
Nor be false to my own veracity.
- 34 I will not violate my covenant,
Nor alter the thing that has passed my lips.
- 35 Once I have sworn, by my own holiness,
That I will not disappoint David. [M]
- 3 I have struck a covenant with my chosen one ;
I have bound-myself-by-an-oath unto David my
servant.
- 4 I will establish thy seed for ever,
And build up thy throne from generation to ge-
neration.

VIII.—ORACULAR VOICE.

- 36 His seed shall endure for ever,
And his throne like the sun, before me.
- 37 As the moon, he shall be established for ever,
As the faithful witness in the sky.

IX.

- 38 But thou hast cast off and abhorred,
Thou hast been transported with anger against
thine anointed.
- 39 Thou hast abolished the covenant [N] with thy
servant ;
Thou hast cast his crown with contempt upon
the ground.
- 40 Thou hast broken down all his fences,
Thou hast made his fortified places a ruin.
- 41 All that pass by the way plunder him,
He is become a reproach unto his neighbours.

42 Thou hast exalted the right hand of his adversaries,
Thou hast made all his enemies to rejoice.

43 Thou hast taken away the temper of his sword,
Thou hast not supported him in the battle.

44 Thou hast taken away his unsullied glory,
And his throne thou hast cast down to the ground.

45 Thou hast cut short his youthful days,
Thou hast overwhelmed him with disgrace.

46 How long, O Jehovah, wilt thou hide thyself?—
for ever ?
Shall thy wrath burn like fire ?

47 Remember what a reptile * I am ;
Wherefore hast thou made all the sons of men
mere vanity ?

* Literally, " a weazle."

X.—ORACULAR VOICE.

48 Who is the man that shall live, and not see death,
That shall rescue his soul from the power of the
grave?

XI.

49 Where are thy tender mercies of the former times,
O Lord?
Thou didst bind thyself, by an oath to David, in
thy truth.

50 [O] Remember, O Lord, all the contention of
the peoples;
How I have borne in my bosom the reproaches
[cast upon] thy servants.

51 How the enemies of Jehovah reproach,
How they reproach the recompense [P] of thine
anointed one.
Blessed be Jehovah for ever more.
Amen and amen.

PSALM XC.

THE PRAYER OF MOSES THE MAN OF GOD, OCCASIONED PROBABLY BY GOD'S SENTENCE AGAINST THE MURMURING ISRAELITES.

NOTWITHSTANDING the long lives of Moses and Joshua, it appears, by the sentence pronounced upon the murmuring Israelites (Numb. XIV, 27, &c.), that, in that age, human life was reduced to the standard mentioned in the 10th verse of this Psalm. The brevity, therefore, of that measure of man's days, is no sufficient reason to suspect that the Psalm was of a later age, and is to be ascribed to some other Author.

1 O Lord, through each succeeding generation,
Thou hast been our home. [A]

2 Or ever the mountains were brought forth,
Before the birth of the earth, and the universal
frame,
From eternity to eternity [art] Thou. [B]

3 Reduce not the weak race of mortals to the
dust, [C]

But say, Return ye sons of men.

4 Truly a thousand years are in thy sight as yesterday ;

Truly it is passed as a watch of the night.

5 Thou sheddest over them the dew of sleep, [D]
In the morning * they shall be like the springing
grass; [E]

6 In the morning, it flourisheth, and is growing ;
In the evening, it is cut down, and withereth.

7 Truly we are consumed in thy anger,
And in the heat-of-thy-wrath we are confounded.

8 Thou settest our iniquities before thee,
C or secret sin in the light of thy presence.

9 When all our days are passed away †

* *i. e.* The morning of the future life ;—the resurrection.

† Literally, “ turned off.”

We are consumed in thine anger ; our years
[are] as it were a tale. *

10 As for the days of our years, they amount to
seventy years,

Or perhaps in great strength [F] to fourscore ;
But the greater part of them is vexation and sor-
row,

For the mower [G] is coming in haste, and we
faint †.

11 Who understandeth the power of thy wrath, [H]
And to reckon thine anger in proportion to thy
fear ? [I]

12 Make known, in such sort, thy right hand, ‡
That we may apply the heart to wisdom.

13 The returning, [K] O Jehovah, when will it be,
And the consolation for thy servants ?

* *i. e.* Few and evil are the days of our pilgrimage. Our lives pass away in the vanity of sin, and the miseries of this evil world ; and at last we sink in death, oppressed with the sense of thy wrath.

† *i. e.* Under the constant forethought and apprehension of death.

‡ Give us that sense of discernment of thy providential government of the world, that we may apply our hearts to that wisdom which is so greatly neglected.

- 14 Feast us in the morning with thy mercy,
That we may sing and rejoice all our days.
- 15 Give us joy, in proportion to the days that thou
hast afflicted us,
The years which we have seen evil.
- 16 Let thy operation be displayed unto thy servants,
And thy glory upon their children.
- 17 Let the sweet savour of Jehovah our God be
upon us,
And the work we take in hand direct for us,
The work we take in hand do thou direct. [L].

PSALM XCI.

GOD'S LOVE FOR THE MESSIAH, A SONG FOR THREE VOICES.—
CHIEF LEVITE,—MESSIAH IN HIS HUMAN NATURE,—AND
JEHOVAH.

THE Psalm opens in a highly animated strain, the chief Levite singing the 1st verse, of which the Mes-

siah is understood to be the subject. In the 2d verse, Messiah himself speaks. In the 3d verse, the chief Levite, or first singer, takes up the song again, addressing himself to the Messiah. At the 9th verse, the Messiah interrupts the chief Levite's song with a single line in his own person. In the second line of the same verse, the chief Levite resumes the subject. The chief Levite's part ends with the 13th verse. In the three following verses, God is the speaker.

CHIEF LEVITE.

- 1 He shall dwell in the secret place of the Highest,
He shall lodge-himself under the shadow of the
Almighty.

MESSIAH.

- 2 I say unto Jehovah, he is my place of shelter and
defence,
My God, in whom I-place-my-trust.

CHIEF LEVITE.

3 Truly he shall deliver thee from the snare of the
fowler,
From the noxious pestilence.

4 Under his pinions he shall cover thee,
Thou shalt find shelter beneath his wings ;
His truth shall be thy shield and buckler.

5 Thou shalt have no cause to fear any terror of
the night,
Nor the arrow that flieth by day ;

6 The pestilence that maketh its progress in dark-
ness,
Nor the destruction that wasteth at noon-day.

7 A thousand shall fall at thy side,
Ten thousand at thy right hand,
But it shall not approach thee.

8 Only with thine eyes thou shalt look on,
And see the recompence of the impious.

MESSIAH.

9 Truly thou, Jehovah, art my place of shelter.

CHIEF LEVITE.

Thou hast made the Highest thy home. *

10 Evil shall not befall thee,
And the plague shall not come near thy tent.

11 For he has given his angels charge of thee,
To keep thee in all thy ways.

12 They shall bear thee up in their hands,
That thou hit not thy foot against a stone.

* “The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head.” In his wandering state, God’s protection was to him instead of house and home. There is the same force and beauty in this image, as in the application of it to the Israelites in the first verse of the preceding Psalm.

- 13 Thou shalt walk over the asp and basilisk, *
Thou shalt trample on the young lion, and the
dragon.

JEHOVAH.

- 14 Yes. He is united to me, and I will deliver him ;
I will set him high, because he hath known my
name.
- 15 He shall call upon me, and I will answer him.—I
am with him ;
In distress I will deliver him, and raise him to
glory.
- 16 I will feast him to the full with length of days,
And shew him my complete salvation. †

* In the names of animals I think it safest to follow the ancient interpreters.

† The word in the original is plural, to denote the utmost extent of the thing. I have therefore added the word "complete."

PSALM XCII.[See Notes.]

PSALM XCIII.

A HYMN FOR THE SABBATH DAY.

- 1 Jehovah is King,
Jehovah is gorgeously arrayed, [A]
He hath girt himself with strength;
He hath also nicely poised the universe,
That it may never move.
- 2 Thenceforward hath thy throne been established,
From eternity art thou.
- 3 The floods, O Jehovah, raised,
The floods raised their voice;
The floods lifted up their waves,
With the sound of many waters. *
-

* This is the first line of the 4th, but should be joined to the 3d verse.—And are not the floods here mentioned, the fluids of the

4 Mighty are the breakers of the sea * !
Mighty on high is Jehovah.

5 Thy oracles are very certain ;
Holiness is the beauty of thy house,
For length of days.

PSALM XCIV.

MESSIAH COMFORTS HIS AFFLICTED PEOPLE, WITH A PROMISE
OF THE FINAL EXCISION OF THE APOSTATE FACTION.

THE whole Psalm naturally divides itself into five stanzas. The first stanza, consisting of the first seven verses, describes the afflicted state of God's people, and implores the divine aid. The second stanza, consisting of the 8th, 9th, 10th, and 11th verses, asserts God's omniscience and omnipresence. The third stanza, consisting of the 12th, 13th, 14th, and 15th verses, touches on the general consolation to

indigested chaos, in wild irregular agitation, before the Creator had reduced it to form and order ? Or rather, may they not be mystical,—the tumults of the rebellious people ?

be derived from religion in adversity, and, in particular, holds out the hope of the Messiah. In the fifth and last stanza, consisting of the eight remaining verses, the Messiah himself speaks, except in the last line which is the full chorus.

I.

FIRST SEMICHORUS.

1 Thou God to whom vengeance belongeth, Jehovah,
Thou God to whom vengeance belongeth, display thy glory.

2 Set up thy authority, O thou Judge of the earth,
Render due recompence unto the haughty.

3 How long shall the impious, O Jehovah,
How long shall the impious triumph?

4 Devise and utter perversity,
And boast themselves, all the workers of iniquity?

5 They crush thy people, O Jehovah,
And afflict thine heritage.

6 The widow and the stranger they kill,
And the orphans they murder.

7 And they say, Jehovah seeth not,
And there is no intelligence in the God of Israel.

II.

SECOND SEMICHORUS.

8 Understand, ye stupid among the people,
Ye fools, when will ye become wise ?

9 He that planted the ear, shall he not hear ?
He that formed the eye, shall he not see ?

10 He who tutoreth the heathen, shall he not re-
prove ?

He that teacheth man knowledge, [A]

11 Jehovah knoweth the devices of man, [B]
That they are vanity.

III.

FIRST SEMICHORUS.

- 12 Blessed is the man, whom thou tutorest, Jehovah,
And teachest out of thy law,
- 13 To produce ease for him out of the days of adversity, *
While the pit is digging for the impious.

IV.

SECOND SEMICHORUS.

- 14 Truly, Jehovah will not leave his people,
And his heritage he will not abandon.

* *i. e.* To set his mind at rest upon the subject of his own sufferings in the present world, and those of good men in general. On this verse, See my Letter to Dr Blayney.

- 15 Surely the Just Witness * shall restore judgment,
And all the upright in heart shall follow him.

V.

MESSIAH.

- 16 Who will rise to take my part against evil doers?
Who will set himself on my side [C] against the
abettors of iniquity ?
- 17 Had not Jehovah given me help,
My soul had soon taken up its abode in the re-
gions of inaction.
- 18 When I thought my foot was slipping,
Thy tender mercy, O Jehovah, supported me.
- 19 In the multitude of my anxieties within me,
- Thy comforts cheered [D] my soul.
-

* *i. e.* The Messiah. See Malachi III, 5.

20 Shall the throne of iniquity be associated with
thee,

Framing oppression under the pretence of law?[E]

21 They attack the life of the JUST ONE,

And they condemn the blood of the guiltless.

22 But Jehovah shall be to me in the stead of an in-
accessible retreat,

And my God, in the stead of a rock of shelter.

23 He shall bring back upon them their own iniquity,

He shall cut them off in their own ill-deeds ;—

FULL CHORUS.

JEHOVAH, our God, shall cut them off.

THE INTRODUCTION OF THE FIRST-BEGOTTEN INTO THE WORLD.
A PROPHETIC SONG CONSISTING OF SIX PARTS; NAMELY,
PSALMS XCV, XCVI, XCVII, XCVIII, XCIX, C.

THESE six Psalms form, if I mistake not, one en-
tire prophetic poem, cited by St Paul in the Epistle

to the Hebrews, under the title of the Introduction of the First-Born into the World. Each Psalm has its proper subject, which is some particular branch of the general argument, the establishment of the Messiah's kingdom. The XCVth Psalm asserts Jehovah's Godhead and his power over all nature, and exhorts his people to serve him. In Psalm XCVIth, all nations are exhorted to join in his service, because he cometh to judge all mankind, Jew and Gentile. In the XCVIIth Psalm, Jehovah reigns over all the world, the idols are deserted, the Just One is glorified. In the XCVIIIth Psalm, Jehovah hath done wonders, and wrought deliverance for himself: He hath remembered his mercy toward the house of Israel: he comes to judge the whole world. This, I think, clearly alludes to a restoration of the Jewish nation. In the XCIXth, Jehovah, seated between the cherubim in Zion [the visible church], reigns over all the world, to be praised for the justice of his government. This Psalm alludes, I think, to a reign of Jehovah in Zion, subsequent to the restoration of the Jewish nation, when Moses, Aaron, and Samuel are to bear a part in the general worship. In the Cth Psalm, all the world is called upon to praise Jehovah the Creator, whose mercy and truth are everlasting.

PART I.—PSALM XCV. [A]

I.

FIRST SEMICHORUS.

- 1 Come on, let us sing unto Jehovah ;
Let us raise the loud peal of melody [B] to the
rock of our salvation.
- 2 Let us come before his presence with thanks-
giving,
Let us chaunt aloud to him the measured lay.[C]
- 3 For a great God is Jehovah,
And a great King, above all gods :
- 4 [D] The God, in whose hand are the nethermost
recesses of the earth,
Whose also are the inaccessible summits of the
mountains :

- 5 The God to whom the sea belongs, for he made
it ;
The dry land also, his hands formed it.

II.

SECOND SEMICHORUS.

- 6 Come, let us fall prostrate, and bow the head,
and bend the knee,
In the presence of Jehovah our Maker ;
For he is our God ; and we
- 7 Are the people of his pasture, and the flock of his
hand.
To day, if ye will hear his voice,

III.

ORACULAR VOICE.

- 8 Harden not your hearts as in the contention,
In the day of provocation in the wilderness ;

- 9 When your fathers provoked me;
They put me to the trial, although they had seen
my work.
- 10 Forty years I was disgusted with that generation,
And said, "A people unsettled in heart are these,
They know not my ways."
- 11 To whom I swear in my wrath,
That they should not enter into my rest.

PART II.—PSALM XCVI.

FIRST SEMICHORUS.

- 1 Sing ye to Jehovah a new song,*
Sing to Jehovah, all the earth.
- 2 Sing unto Jehovah, bless his name,
Proclaim his salvation from day to day.

* The exhortation to sing "a new song," alludes to the intended institution of a new worship.

- 3 Declare his glory among the nations,
And his wonders among all peoples.
- 4 Truly great is Jehovah, and exceedingly to be
praised ;
He is to be feared above all gods.
- 5 Truly all the gods of the peoples are contemptible:
But Jehovah made the heavens.
- 6 Glory and majesty are in his presence,
Strength and beauty in his sanctuary.

II.

SECOND SEMICHORUS.

- 7 Ascribe unto Jehovah, ye families of the peoples,
Ascribe unto Jehovah, glory and strength.
- 8 Ascribe unto Jehovah the glory of his name ;
Take a bread-offering * and come into his courts.

* "A mincha ;" an offering of bread and flour, not of flesh.

- 9 Worship Jehovah in the beauties of holiness, *
Stand in awe before him, all the earth.

III.

FIRST SEMICHORUS.

- 10 Proclaim among the nations, that Jehovah is
king ;
He hath also duly poised the world that it may
not move ;
He shall judge the peoples with equity.
- 11 Let the heavens rejoice, and the earth leap for
joy ;
Let the sea roar, and its contents.
- 12 Let the field rejoice, and all that is in it ;
Even let all the trees of the forest give sign of
joy, †

* See Psalm CX, 3.

† See Psalm XCVIII, 8.

FULL CHORUS.

- 13 Before Jehovah, for he cometh,
Yes, he cometh to judge the earth ;
He shall judge the universe with justice,
And the peoples according to his truth.

PART III.—PSALM XCVII.

FULL CHORUS.

- 1 Jehovah reigneth,
Let the earth dance for joy,
Let the various settlements of man rejoice. [A]

FIRST SEMICHORUS.

- 2 Clouds and misty darkness are round about,
Justice and judgement are the platform of his
throne.
- 3 A fire runs before him,
And consumes his enemies on every side.

SECOND SEMICHORUS.

- 4 His lightnings gave the world its light,
The earth saw it, and was dismayed.
- 5 The mountains melted like wax at the presence
of Jehovah,
At the presence of the Lord of the whole earth.

FIRST SEMICHORUS.

- 6 The heavens have made known his righteousness,
And all the peoples have seen his glory.
- 7 All they shall be ashamed that serve the graven
image,
That place a vain confidence in their contempti-
ble idols.

FULL CHORUS.

Worship Him* all ye gods.

* Or more literally, "make prostration unto him," &c.

SECOND SEMICHORUS.

- 8 Zion heareth and rejoiceth,
And the daughters of Judah dance for joy,
Because of thy judgements, O Jehovah.
- 9 Truly thou, O Jehovah, art high over all the
earth,
Thou art exceedingly exalted above all gods.

FIRST SEMICHORUS.

- 10 O ye that love Jehovah, abhor evil ;
He hath in safe-keeping the souls of his saints,
He will deliver them from the hand of the im-
pious.
- 11 Light is scattered over the JUST ONE, *
And there is joy for the upright in heart.

* See my Sermon on, "Worship Him all ye gods."

FULL CHORUS.

12 Rejoice, ye righteous, in Jehovah,
And thankfully commemorate his holiness.

PART IV.—PSALM XCVIII.

FULL CHORUS.

1 Sing unto Jehovah a new song,
For he hath done wonderful things.
By himself, his right hand and his holy arm have
accomplished deliverance. *

* Literally, “have wrought deliverance for him,” *i. e.* not deliverance of him, as if God had been himself in danger or distress; but that is done *for* any one, which is done agreeably to his wishes and intentions, and at his instigation. The original, therefore, expresses, that the deliverance wrought was originally designed and decreed by God, and that his immediate power effected the thing intended without any other aid.

FIRST SEMICHORUS.

- 2 Jehovah hath displayed his power of deliverance;
In the sight of the nations, he hath openly shewn
his righteousness.

SECOND SEMICHORUS.

- 3 He hath called to remembrance his tenderness,
and firm affection for the house of Israel;
All the extremities of the earth have seen the
salvation of our God.

FULL CHORUS.

- 4 Raise the loud peal to Jehovah,
Strike up, sing, and chaunt the measured lay *.

FIRST SEMICHORUS.

- 5 Chaunt unto Jehovah to the harp,
To the harp, and the sound of the zimrah. [A]

* See Psalm XCV, 1 & 2.

- 6 With cornets, and the sound of the trumpet,
Raise the loud peal before Jehovah, the King.

SECOND SEMICHORUS.

- 7 Let the sea roar, and its contents ;
The universe, and its inhabitants.
- 8 Let the floods sound applause, *
Let the mountains join to give signs of joy [B]

FULL CHORUS.

- 9 Before Jehovah :
For he cometh to judge the earth ;
He shall judge the universe with justice,
And the peoples with equity.

PART V.—PSALM XCIX. [A]

FULL CHORUS.

- 1 Jehovah reigneth, let the peoples tremble ;
He is seated between the cherubim, let the earth
bow down.

* Literally, "clap their hands."

- 2 Jehovah is in Sion ;
He is great and high over all the peoples.

FIRST SEMICHORUS.

- 3 They shall praise thy Name ;
Great and terrible,
Holy it is and powerful. [B]
- 4 A king loving judgement art thou,
Thou hast established equity,
Thou hast executed judgement, and righteousness in Jacob.

SECOND SEMICHORUS.

- 5 Exalt ye Jehovah our God,
And make prostration before his footstool ;
It is holy.
- 6 Moses and Aaron, among his priests,
And Samuel, among the invokers of his Name ;

FIRST SEMICHORUS.

7 They were invokers of his name, and he answered
them;

He talked with them in the pillar of cloud ;

They kept his testimonies, and the law which he
gave them.

8 Jehovah our God, thou didst perform thy part
for them ;

A foster-father God thou wast unto them ;

[A God] avenger of their wrongs. [C]

FULL CHORUS.

9 Exalt ye Jehovah our God,

And make prostration at his holy hill ;

For holy is Jehovah our God.

PART VI.—PSALM C.

FULL CHORUS.

1 Raise the loud peal to Jehovah, all the earth.

- 2 Serve the Jehovah with gladness,
And come into his presence with signs of joy.

SINGLE VOICE.

- 3 Know ye that Jehovah he is God,
He made us, and his are we ; [A]
His people and the flock of his pasture.

- 4 Enter his gates with confession, *
His courts with praise.
Confess him ; bless his name.

FULL CHORUS.

- 5 For good is Jehovah,

* " Confession." The original word is very ill rendered here, and in many other places in the public translation, by *thanksgiving*. It denotes generally those public acts of homage and devotion, whether of prayer, praise or thanksgiving, by which God is acknowledged and confessed.

To eternity is his tender kindness,
And from generation to generation is his sted-
fast love.*

PSALM CII.

PRAYER AND LAMENTATION OF A BELIEVER, IN THE TIME OF
THE LAST ANTICHRISTIAN PERSECUTION.

I divide the whole Psalm into three parts. In the first part, consisting of the first fifteen verses, the believer complains and prays. In the second part, consisting of the seven verses next following the fifteenth, another speaker comforts the complainants with the assurance of speedy deliverance. In the third part, consisting of the last six verses of the Psalm, the first speaker resumes his supplication.

* "His stedfast love," literally, "truth;" but, I think, the thing particularly intended is, the constancy and stedfastness of God's attachment to the objects of his free love.

I.

THE SUPPLIANT.

- 1 O Jehovah, hear my prayer,
And let my cry come unto thee.
- 2 Hide not thy face from me, in the day of my distress ;
Incline thine ear to me, in the day when I call ;
Speedily answer me.
- 3 For my days are consumed like smoke,
And my bones are burnt like a fire-brand.
- 4 My heart is blighted like grass, and withered ;
Truly, I have forgotten to eat my bread.
- 5 For the voice of my bewailing
My bone cleaveth to my flesh.*
- 6 I am become like the pelican of the wilderness ;
I am like the owl of the ruins.

* Or " skin." See Ps. CXIX, 120.

- 7 I am ever watchful, and am like
The solitary bird on the house-top. [A]
- 8 Mine enemies reproach me all the day,
And [B] the profligate make me their standard
of execration. [C]
- 9 Truly, I have eaten ashes like bread,
And my drink with tears,
- 10 On account of thy wrath and indignation ;
For thou hast raised me up, and cast me down
[again].
- 11 My days are like the lengthened shadow,*
And I am withering like grass.
- 12 But thou, O Jehovah, art immoveable for ever,
And thy remembrance is to all successive gene-
rations.
- 13 Arise thou, take compassion upon Sion,
For it is the season to shew her kindness, for the
appointed time is come.
-

* See Ps. CIX, 23.

- 14 For thy servants have a fondness for her stones,
And bear affectionate regard to her very rubbish.
- 15 So shall the heathen fear the name of Jehovah,
And all the kings of the earth, thy glory.

II.

ANOTHER PERSON COMFORTING THE SUPPLIANT.

- 16 Truly Jehovah is building Sion ;
He appeareth in his glory.
- 17 He regardeth the prayer of the destitute,
And their prayer he despiseth not. [D]
- 18 Let this be written for a future generation,
That a people to be created may praise Jehovah.
- 19 Surely* the Holy One looks out from his high
place ; [E]
Jehovah from the heavens surveys the earth ;

* " Surely," &c. This is what the Psalmist orders to be recorded for the information of future generations, who seeing the exact

- 20 To hear the groans of the prisoner,
To set at large the appointed victims of death ;*
- 21 That the name of Jehovah may be declared in
Zion,
And his praise in Jerusalem ;
- 22 What time the peoples shall be assembled all to-
gether,
And the kingdoms, to serve the Jehovah.

III.

THE SUPPLIANT.

- 23 He hath abated my strength upon the journey ;†
He hath cut short my days.

completion of the prophecy in the event of things, shall perceive in that a proof of the thing asserted,—the perpetual interposition of God's providence conducting human affairs.

* Literally, "sons of death."

† A proverbial expression, as I conceive.

24 I say, O my God, carry me not off in the midst
of my days,

Thy years are for all generations.

25 Of old time, thou laidst the foundations of the
earth,

And the heavens are a work of thy hands.

26 They shall perish, but thou standest immutable ;
They all shall wear with age like a garment,
As raiment thou shalt change them, and they
shall be changed.

27 But thou [still art] he [that was before],
And thy years shall never reach their total sum.

28 The posterity of thy servants shall have a settle-
ment,
And their seed shall be established in thy pre-
sence.

PSALM CIII.

PRAISE AND THANKSGIVING TO GOD FOR HIS MERCIES TO
REPENTANT SINNERS.

PSALM CIV.

AN HYMN FOR THE SABBATH-DAY.

THIS Hymn celebrates the power of Jehovah displayed in the creation of the universe, the destruction of the earth by the deluge, and the restoration of beauty and order after that calamity; and describes the dependence of all Nature, animated and vegetable, upon his providence, for sustenance and preservation. For regularity of composition, richness of imagery, sublimity of sentiment, and elegance and perspicuity of diction, it is perhaps the principal poem in the whole collection of these inspired songs. As there is no allusion in it to the Mosaic ritual, nor any mention of the deliverance of the Israelites from Egypt, it should seem that it

was of an earlier age than the Exodus. It consists of parts sung alternately by two companies. The parts are easily distinguished, inasmuch as one Semichorus always speaks of God in the third person, the other addresses him in the second.[A]

FIRST SEMICHORUS.

1 Bless the Jehovah, O my Soul—

SECOND SEMICHORUS.

Jehovah, my God, thou art exceeding great,
Thou art arrayed in glory and majesty.

FIRST SEMICHORUS.

- 2 Investing with light like a garment,
Extending the heavens like a canopy.
- 3 Laying the floor of his chambers upon the waters,
Constituting clouds his chariot,
Travelling upon the wings of wind : *

* Or, "the Spirit."

- 4 Making his angels blasts,
His attendants a blazing fire :*
- 5 Setting the earth firm on its foundation,
To eternity it never shall be moved.

SECOND SEMICHORUS.

- 6 With the deep, as a garment, thou coveredst it ;
The waters stood above the hills.
- 7 At thy rebuke they retire,
At the voice of thy thunder they hurry away,
- 8 Up the mountains, down the vallies,†
Unto the place which thou hast established for
them.

* The first seven lines of this strophe allude, as I conceive, to circumstances which usually accompanied the appearance of the Shechinah in the patriarchal ages.

† The waters of the deluge, retiring to the bed of the sea, in their way are driven up mountains, and fall down vallies. MUDGE.

- 9 Thou hast appointed a boundary which they must
not pass ;
They never again may cover the earth :

FIRST SEMICHORUS.

- 10 Sending the springs into the valleys,
Which run among the hills.
- 11 They afford drink to all the beasts of the field,
The wild asses quench their thirst.
- 12 Beside them the birds of the air have their
dwelling,
Among the leafy branches they give their song.
- 13 Watering the mountains from his chambers,
The earth is replenished with fruits by his operation.* [B]
- 14 Making grass to grow for the cattle,
And herbage for the service of man ;

* Dr Durell.

To bring forth bread from the ground,
For bread supports the heart of mortals ;

15 And wine which gladdens the heart of mortals,
And to brighten the countenance with oil. [C]

16 The trees of Jehovah are plenteously supplied,
The cedars of Lebanon which he hath planted.

17 There the birds build their nests,
The fir-trees are the house of the stork.

18 The high mountains for the wild goats,
The rocks are a refuge for the jerboas.

19 Making the moon for seasons,
The Sun [which] knoweth his setting point.

SECOND SEMICHORUS.

20 Thou appointest darkness, and it is night.
Then all the beasts of the forests creep abroad.

21 The young lions roaring for the prey,
And seeking their food of God.

- 22 The sun ariseth,—they retire,
And couch in their lairs.
- 23 Man goeth abroad to his work,
And to his labour until the evening.
- 24 O Jehovah, how great and various are thy works,
In wisdom thou hast made them all :
The whole contents of the earth is thy property.
- 25 This sea, so vast and wide on every side !
There, are moving things without number,
Animals, the small with the great !
- 26 There the ships make their voyages,
There is leviathan, whom thou hast formed to
take his pastime there ;
- 27 All these look anxiously to thee,
To appoint them their food in its season.
- 28 Thou appointest them [their food], they receive it ;
Thou openest thy hand ; they are feasted to the
full with good.

- 29 Thou hidest thy face ; they are in perplexity :
Thou recallest their breath ; they expire,
And return unto their dust.
- 30 Thou sendest forth thy breath ; they are created,
And the face of the earth is renovated.

FIRST SEMICHORUS.

- 31 The glory of Jehovah shall endure for ever,
Jehovah shall rejoice in his own works.
- 32 If he but look upon the earth, it trembles ;
If he but touch the mountains, they smoke.
- 33 I will sing unto Jehovah while I live,
I will chaunt unto my God through the whole of
my existence.[D]
- 34 Let my meditation be pleasing unto him ; [E]
I will rejoice in Jehovah.

GRAND CHORUS.

- 35 Sinners shall be brought to an end upon the
earth,

And the impious shall be no more.
Bless the Jehovah, O my soul!
Praise ye Jehovah.

PSALM CV. CVI.

[See Notes.]

PSALM CVII.

THANKSGIVING FOR THE FINAL RESTORATION FROM THE
DISPERSION.

PART I. [A]

AIR FOR ONE VOICE.

- 1 Make confession unto Jehovah ; for he is good,
For his tender love is everlasting.
- 2 So say the redeemed of Jehovah,
Whom he hath redeemed from the power of the
enemy :
And hath gathered them from all countries,

3 From the east and from the west, from the north
and from the south. [B]

4 They wandered in the wilderness, in the dry de-
sart,
And found no road to the city, [their] dwelling.

5 Hungry and thirsty,
Their soul fainted within them.

FIRST SEMICHORUS.

6 But they cry unto Jehovah in their distress,
From their difficulties he delivereth them.

SECOND SEMICHORUS.

7 And he conducteth them by the direct road,
To go to the city, their dwelling.

FULL CHORUS.

8 Let them make confession to Jehovah of his
goodness,
And his wonderful doings for the sons of men.

- 9 For he hath fed to the full the longing soul,
The soul famished with hunger he hath filled
with good.

PART II.

AIR FOR ONE VOICE.

- 10 They are sitting in darkness and the shadow of
death,
Bound in misery and iron.
- 11 Because they have rebelled against the word of
God,
And have contemned the counsel of the Highest.
- 12 Therefore their heart is humbled with trouble,
They stumble, and there is no helper.

FIRST SEMICHORUS.

- 13 But they cry unto Jehovah in their distress,
From their difficulties he saveth them.

SECOND SEMICHIORUS.

- 14 He bringeth them forth out of darkness and the
shadow of death,
And their fetters he breaketh.

FULL CHORUS.

- 15 Let them make confession to Jehovah of his
goodness,
And his wonderful doings for the sons of men.
- 16 For he hath shivered the gates of brass,
And the bars of iron he hath cut asunder.

PART III.

AIR FOR ONE VOICE.

- 17 They are foolish, they wilfully deviate from the
way, [C]
And for their iniquities they are humbled.

- 18 Their soul abhorreth all manner of food ;
They are come near to the gates of death.

FIRST SEMICHORUS.

- 19 But they cry unto Jehovah in their distress,
From their difficulties he saveth them.

SECOND SEMICHORUS.

- 20 He sendeth forth his word and healeth them,
And rescueth them from their own destructions.

FULL CHORUS.

- 21 Let them make confession to Jehovah of his
goodness,
And his wonderful doings for the sons of men.
- 22 Let them sacrifice sacrifices of acknowledgement,
And declare his works with demonstrations of
joy.

PART IV.

AIR FOR ONE VOICE.

- 23 They that embark on the sea in ships,
And exercise their business in the great waters ;
- 24 These men see the works of Jehovah,
And his wonderful doings in the deep.
- 25 For he speaketh, and the turbulent blast ariseth,
Which lifteth high its waves.
- 26 They mount to the skies, they sink to the abyss,
In their evil plight their soul is melted.
- 27 They spin round and round*, they stagger like a
drunken man,
And all their skill is drowned.†
-

* The motion of a ship in a vortex.

† *i. e.* Their skill in the art of navigation is drowned ; a metaphor taken from the particular danger which threatens them.

FIRST SEMICHORUS.

28 But they cry unto Jehovah in their distress ;
From their difficulties he brings them out.

SECOND SEMICHORUS.

29 He makes the storm a calm,
And the waves of the sea[D] are hushed.

30 Then they rejoice because they are at ease,
He conducts them to the haven of their destination.*

FULL CHORUS.

31 Let them make confession to Jehovah of his
goodness,
And his wonderful doings for the sons of men.

* Literally, " the haven of their good pleasure. "

- 32 Let them exalt him in the congregation of the
people,
And in the assembly of the elders let them praise
him.

PART V.

AIR FOR ONE VOICE.

- 33 He turneth rivers into a wilderness,
And springs of water into a dry soil ;
- 34 A fruitful land into barrenness,
For the wickedness of them that inhabit it.
- 35 He turneth the wilderness into a lake of water,
And the land of drought into springs of waters.
- 36 And there he settleth the famished,
And they build a city [for their] dwelling.
- 37 And they sow the fields, and plant the vineyards,
And they gather the fruits of the produce.

38 And he blesseth them, and they thrive exceedingly,

And their cattle he suffereth not to decrease.

39 But they sin* : then they are reduced and bowed down,

Through oppression, affliction, and sorrow.

40 He poureth out contempt upon leaders,

And maketh them to wander in the waste where there is no road.

FIRST SEMICHORUS.

41 Yet he raiseth high the poor one out of misery,
And maketh him families like a flock of sheep.

SECOND SEMICHORUS.

42 The upright shall see and rejoice,
And all iniquity shall stop her mouth.

* Literally, " They become vile," or, " good for nothing."

FULL CHORUS.

43 Whosoever is wise will mark well these things,
And he shall understand the goodness of Jeho-
vah.

PSALM CVIII.

[See Notes.]

PSALM CIX.

MESSIAH'S PROPHETIC MALEDICTION OF THE JEWISH NATION.

THE first five verses of this Psalm clearly describe the treatment which our Lord met with from the Jews. The curses that follow, as clearly describe the judgements which have fallen upon that miserable people. So that the whole is a prediction of his sufferings, and of their punishment, delivered in the

form of complaint and imprecation. Nor is there any thing in it, rightly understood, more offensive than in the prophetic curses of the patriarchs.

1 O God, the theme of my praise, be not averse to
hear,

2 For the mouth of impiety, and the mouth of de-
ceit, are opened against me,
They speak against me with a lying tongue.

3 And words of hatred have surrounded me ;
And they fight against me without provocation.

4 In requital of my love they are my adversaries,
But I am all prayer.*

5 They do me premeditated harm in return for
good,
And hatred in requital of my love.

* See Mudge.

- 6 Give thou the Evil One charge over him,*
And let Satan stand at his right hand.
- 7 Upon his trial, let him turn out guilty,
And let his prayer become sin.†
- 8 Let his days be few,
His office let another take.‡
- 9 Let his children be orphans,
And his wife a widow.
- 10 Let his children be mere vagabonds, and beg ; §
Let them be driven out [A] from the-very-ruins-
of-their-dwellings ;
-

* *i. e.* Give this people up to the devil's persecution. Let him have the direction of their fortunes.

† The Jewish worship is now become sin, as it contains a standing denial of our Lord.

‡ Accordingly, the days of the Jewish church were very few after our Lord's ascension. "And another hath taken his office." The Christian church is become the depository of revelation, which was the particular charge of the Jewish race.

§ The 10th and 11th verses allude to the state of the Jews in their dispersion, having nowhere any settled home.

- 11 Let the extortioner draw-his-net over all that he
hath ;
And let strangers plunder the produce of his labour.*
- 12 Let there be no one to extend kindness to him,
And let there be no one to shew favour to his
orphans.
- 13 Let his posterity be destined to excision,
In a single generation [B] let his name be wiped
out.
- 14 Let the iniquity of his father be held in remembrance with Jehovah,
And the sin of his mother not be wiped out.
- 15 Let them be perpetually before Jehovah,
That he may cut off their memory from the earth.

* The Jews, when they have acquired wealth, have been, from time to time, in all countries, the prey of tyrannical exactions : Although for some time they have lived unmolested in Great Britain and Holland.

16 Inasmuch as he remembered not to shew compassion,

But persecuted the helpless man, and the poor one,

And the broken hearted, till he had quite killed him.

17 Since he loved a curse, therefore let it come upon him,*

Since he set not his heart upon a blessing*, therefore let it be far from him.

18 Since he clothed himself with a curse as with a garment-fitted to him, [C]

Let it penetrate his entrails like water,

And like oil, his bones.

19 Let it be as the close-garment which wraps him,
And as the girdle with which he is continually girt.

* This curse alludes to the imprecation, by which they ventured to take upon themselves the guilt of our Lord's death, when Pilate pronounced him innocent. The blessing, "on which they set not their heart," was that which they might have obtained from our Lord.

20 Let this be the wages of my adversaries from Jehovah,

And of them that speak evil against me.

21 But thou [D], O Lord Jehovah, bring my business to an end,

For thy name's sake : Surely rich is thy tender mercy, deliver thou me.

22 Truly helpless and poor am I,

And wounded is my heart within me.

23 I am just gone, like the shadow stretched-to-its utmost-length ;*

I am shaken off like a locust.

24 My knees sink under me through fasting,

And my flesh hath lost its fatness.

* The state of the shadows of terrestrial objects at sun-set, lengthening every instant and growing faint as they lengthen, and in the instant that they shoot to an immeasurable length, disappearing.

- 25 And I am become their reproach ;
When they see me, they shake their heads.
- 26 Help me, O Jehovah, my God ;
In thy tender love save me.
- 27 That they may perceive that this is thy hand
Thou Jehovah hast achieved it.
- 28 They may curse, but thou wilt bless ;
When they stand up they shall be put to shame,
but thy servant shall rejoice.
- 29 My adversaries shall be clothed with shame,
Their disgrace shall wrap them like an upper-
garment.
- 30 I will make great confession to Jehovah with my
mouth,
In the midst of multitudes I will praise him.
- 31 Because he standeth at the right hand of the
POOR ONE,
To save him from those that would pass sentence
upon him.

PSALM CX.

MESSIAH'S EXALTATION. [A]

- 1 [Thus] spake Jehovah to my Lord,
“ Sit thou on my right hand, till I make
“ Thine enemies thy footstool.”
- 2 The sceptre of thy power Jehovah shall send
abroad from Zion ;
Have thou dominion in the very midst of thine
enemies.
- 3 With thee shall be offerings of free-will,
In the day of thy power, in the beauties of holiness.
The dew of thy progeny is more than of the
womb of the morning. [B]
- 4 Jehovah hath bound himself by an oath, and will
not repent ;

Thou art a priest for ever after the order of Melchizedek. [C]

5 The Lord, at thy right hand [D], O Jehovah,
Woundeth kings in the day of his wrath!

ORACULAR VOICE.

6 He shall strive with the heathen, filling all with
slaughter [E],
Wounding the head of mighty ones upon the
earth [F]. *

7 He shall drink of the brook beside the way,
Therefore shall he lift high his head. [G]

PSALMS CXI, CXII, CXIII, CXIV.

[See Notes.]

* Or, according to the modern reading, "Wounding the head of a great country."

PSALM CXV.

A SONG OF THANKSGIVING FOR SOME GREAT NATIONAL
DELIVERANCE.

INTERPRETERS have imagined various occasions of this Psalm. To me, none seems more probable, than the flight of Sennacherib from Palestine, after the mortality in his army.

FULL CHORUS.

- 1 Not unto us, O Lord, not unto us,
But to thy name only be glory ascribed.

FIRST SEMICHORUS.

- 2 Wherefore should the heathen say,
Where is now their God ?

SECOND SEMICHORUS.

- 3 As for our God he is in heaven,
He doeth whatever he will.

- 4 Their images of silver and gold
Are the workmanship of the hands of men.

FIRST SEMICHORUS.

- 5 *A mouth they have, but they cannot speak ;
Eyes they have, but they cannot see ;
- 6 Ears they have, but they cannot hear ;
A nose they have, but they cannot smell.

SECOND SEMICHORUS.

- 7 With their hands they cannot feel,
With their feet they cannot go,
They cannot [so much as] grumble in the throat.
- 8 Such as they, such are their makers,
And [such is] every one that trusteth in them.

* Or thus,

There is a mouth for them, but they cannot speak ;
There are eyes for them, but they cannot see ;
There are ears for them, but they cannot hear ;
There is a nose for them, but they cannot smell.

FIRST SEMICHORUS.

- 9 Israel trusteth in Jehovah,
Their helper and their shield is He.

SECOND SEMICHORUS.

- 10 The house of Aaron trusteth in Jehovah,
Their helper and their shield is He.

FULL CHORUS.

- 11 The worshippers of Jehovah put their trust in
Jehovah,
Their helper and their shield is He.

- 12 Jehovah hath remembered us : He will bless—

FIRST SEMICHORUS.

He will bless the house of Israel.

SECOND SEMICHORUS.

He will bless the house of Aaron.

FULL CHORUS.

- 13 He will bless the worshippers of Jehovah,
The small with the great.

HIGH PRIEST.

- 14 Jehovah will do yet more for you,
For you and for your children.
- 15 Blessed are ye of Jehovah,
The Maker of heaven and earth.

FIRST SEMICHORUS.

- 16 The heavens of heavens are for Jehovah,
But the earth he hath given to the sons of men.

SECOND SEMICHORUS.

- 17 What though the dead cannot praise Jehovah,
Nor any that descend into the regions of inaction,
- 18 Yet we will bless Jehovah,
From this season, even for evermore.

FULL CHORUS.

Praise Jehovah.

PSALM CXVI.

[See Notes.]

PSALM CXVII & CXVIII. [A]

MESSIAH'S ETHNIKION, A TRIUMPHAL PROCESSION.

SCENE—THE FRONT-GATE OF THE TEMPLE. [B]

CXVII.

CHORUS OF THE CONQUEROR'S TRAIN.

1 Praise the Jehovah, all ye heathen,
Praise him, all ye tribes, [of men.] [C]

* Literally, *races*. **אֲמֵה** is a name for a nation or people, as the increased offspring of a common stock, and more properly the descendants of the same mother.

- 2 For mighty is his tender love towards us,
And the truth * of Jehovah is for everlasting.
Praise ye Jehovah.

CXVIII.

A SINGLE VOICE.

- 1 Confess unto Jehovah that he is good,
That his tender love is for everlasting.

SECOND SINGLE VOICE.

- 2 O [D] let Israel say,
That his tender love is for everlasting.

THIRD SINGLE VOICE.

- 3 O let the house of Aaron say,
That his tender love is for everlasting.

* Truth here, as in other places, is the constancy of God's favour and affection.

CHORUS OF THE WHOLE PROCESSION.

- 4 O let them that fear Jehovah say,
That his tender love is for everlasting.

THE CONQUEROR ALONE.

- 5 In a situation of distress I called upon Jah,
Jah answered me by enlargement.
- 6 Jehovah is on my side ; I fear not
What man can do unto me.
- 7 Jehovah is on my side, for my helper ;
So I shall be able to face my enemy.

CHORUS OF THE WHOLE PROCESSION.

- 8 It is better to seek shelter with Jehovah,
Than to put confidence in man ;
- 9 It is better to seek shelter with Jehovah,
Than to put confidence in princes.

THE CONQUEROR ALONE.

- 10 All the heathen surrounded me,
But in the name of Jehovah I cut [E] them to
pieces.
- 11 They surrounded me, in swarms they surrounded
me,
But in the name of Jehovah I cut them [E] to
pieces :
- 12 They surrounded me like bees,
They are burnt out as a fire of brambles ;
For in the name of Jehovah I have cut them in
pieces.
- 13 I received a strong push [F] to make me fall,
But Jehovah was my helper.
- 14 Jah is my strength and [the theme of] my song,
For he is become my salvation.

CHORUS OF THE WHOLE PROCESSION.

15 The voice of rejoicing and salvation is in the
tents of the just ones ;*

The right hand of Jehovah hath done a mighty
deed :

16 The right hand of Jehovah is exalted,
The right hand of Jehovah hath done a mighty
deed.

THE CONQUEROR ALONE.

17 I shall not die, but I shall live,
And relate the doings of Jah.

18 Jah sorely chastened me,
But unto death he gave me not up.

19 Open unto me the gates of righteousness,

* See Kennicott's translation.

I will enter at them, and make thankful confession of Jah.

PRIESTS AND LEVITES, WITHIN, THROWING OPEN THE
GATES.

20 This is Jehovah's gate,
The just ones shall enter thereat.

THE CONQUEROR ALONE, ENTERING.

21 I will confess thee, for thou hast answered my
prayer,
And art become my salvation.

PRIESTS AND LEVITES WITHIN THE GATES.

22 The stone which the builders rejected*
Is become the head-stone of the corner.

23 From Jehovah this proceeds ;
It is a wonder in our eyes.

* Solomon Jarchi understands this passage as a prophecy of the Messiah. HUET. Dem. Evang. Prop. VII.

- 24 This is the day which Jehovah hath made,
Let us rejoice in it and be glad.

THE CONQUEROR WITHIN THE GATES.

- 25 Save now, I beseech thee, O Jehovah ;
I beseech thee, O Jehovah, give now prosperity.

CHORUS OF PRIESTS AND LEVITES.

- 26 Blessed be He that cometh in the name of Jehovah,
We of the house* of Jehovah give you benediction.

THE CONQUEROR'S TRAIN, AS THEY MARCH IN.

- 27 Jehovah is God, and hath shone forth [G] upon us ;
Bind the victim with cords to the horns of the altar.

* *i. e.* of the family. See Kennicott's translation.

THE CONQUEROR ALONE.

- 28 Thou art my God, and I will confess thee;
My God, I will exalt thee.

GRAND CHORUS OF PRIESTS AND LEVITES, AND THE
CONQUEROR'S TRAIN, ALL WITHIN THE GATES.

- 29 Confess unto Jehovah that he is good;
That his tender love is for everlasting.

PSALMS CXIX,—CXXXVI.

[See Notes.]

PSALM CXXXVII.

LAMENTATION OF THE CAPTIVES.

- 1 By the rivers of Babylon there we sat,
We even wept when we called our Sion [A] to
remembrance.

- 2 On the willows of the spot [B]
We hanged up our harps.
- 3 For there they that held us in captivity asked of
us to repeat a song,
Our spoilers [C] asked a hymn of joy ; [D]
Sing us one of the songs of Sion.
- 4 How can we sing Jehovah's song,
In a foreign land ?
- 5 If I forget thee, Jerusalem,
Be my right hand forgotten.
- 6 Let my tongue cleave to the roof of my mouth,
If I remember thee not ;
If I carry not up our * Jerusalem
To the sum total [E] of my joy.
- 7 Remember [F], O Jehovah, upon the children of
Edom,
The day of Jerusalem, when they said,
Demolish, demolish her to the very foundations.

* " Our Jerusalem." See Note [A] on verse 1.

8 O daughter of Babylon, that delightest in destruction, [G]

Blessed shall he be that requiteth unto thee,
The turn thou hast served us.

9 Blessed shall he be who catcheth up thy little ones,

And dasheth them against the craggy rock.

PSALM CXXXVIII.

PROPHETIC OF THE GENERAL DELIVERANCE.—MESSIAH SPEAKS
IN HIS HUMAN CHARACTER.

1 I will confess thee, Jehovah [A], with my whole heart,

In the presence of the Gods [B] I will chaunt
unto thee.

2 I will worship towards the mansion of thy sanctity,

And I will confess thy name :

Because of thy tender love, and because of thy
truth,

Truly thou hast magnified thy name above all,
according to thy promise. [C]

3 In the day that I call, thou wilt answer me ;
Thou wilt give me courage ; strength [is] in my
soul. [D]

4 All the kings of the earth shall confess thee, O
Jehovah ;
For they shall hear the words of thy mouth,

5 And they shall be made-to-walk-straight in the
ways of Jehovah.
Truly great is the glory of Jehovah.

6 Truly high is Jehovah :
But he hath respect unto the lowly ;
And the haughty, from afar, he maketh to
feel.*

* See my Hosea.

7 Although I walk in the midst of distress, thou
wilt give me life * ;

Against the fury of my enemies, thou wilt stretch
forth thy hand,

And thy right hand shall save me.

8 Jehovah shall bring things to a conclusion for
me ; †

Jehovah, thy tender love is for everlasting,

Remit not the work of thine own hands.

PSALM CXXXIX.

IN the first twelve verses of this Psalm, the author celebrates God's perfect knowledge of man's thoughts and actions ; and the reason of this wonderful knowledge, viz. that God is the Maker of man. Thence the Psalmist proceeds, in the four following verses, the

* Or, " preserve me alive."

† Compare Ps. LVII, 2.

13th, 14th, 15th, and 16th, to magnify God, as ordaining and superintending the first formation of his body in the womb. In the 17th and 18th, he acknowledges God's providential care of him in every moment of his life; and, in the remainder of the Psalm, implores God's aid against impious and cruel enemies, professing his own attachment to God's service, that is, to the true religion, and appealing, to the Searcher of hearts himself, for the truth of his professions.

The composition, for the purity and justness of religious sentiment, and for the force and beauty of the images, is certainly in the very first and best style. And yet the frequent Chaldaisms of the diction argue no very high antiquity.

1 O Jehovah, thou hast explored me, and thou
knowest me ;

2 Thou knowest my down-sitting and my up-rising,
Thou understandest my inward thoughts afar
off. *

* *i. e.* My distant thoughts,—the thoughts not yet come into my mind.

- 3 My path and my bed thou narrowly examinest,
Thou treasurest up * [A] all my ways.
- 4 [B] Although there is no word in my tongue,
Behold thou, O Jehovah, knowest the whole,
- 5 The hereafter and the past.
Thou hast formed me, and laid thine hand upon
me.
- 6 This knowledge is too wonderful [C] for me,
It is high, I am not sufficient for it.
- 7 Whither can I go from thy Spirit?
And whither can I flee from thy presence?
- 8 Shall I climb the heavens? Thou art there;
Or shall I throw myself down [D] into hell? Be-
hold [I meet] thee.
- 9 Shall I take the wings of the morning?
Shall I seek a dwelling beyond the utmost sea?

* "Treasurest up;" thou layest them up by thee, to be one day brought into judgement.

10 There also thy hand shall lead me,
Thy right hand shall hold me fast.

11 But I say darkness, at least, shall completely
cover me :

Immediately—the night is clear light [E] around
me.

12 Even darkness maketh not dark with thee ;
But night is as light as day,
Darkness and light are just the same.

II.

13 Truly thou laidst the foundation of my reins, [F]
Thou coveredst me in my mother's womb.

14 I will confess thee, for wonderfully am I com-
posed ; * [G]

* See note [G]. Perhaps the idea of the original might be more exactly conveyed in these words: "Wonderful is my organisation."

Marvellous are thy works,
And my soul knoweth it well.

15 My skeleton [H] was not concealed from thee,
Nor my fine-woven-covering, what time I was
fashioned
In secret, in the nether-regions of earth.

16 Thine eyes beheld my shapeless lump, [I]
And in thy book all of them [K] were written ;
All the while they were forming, while as yet
they were not united. [L]

III.

17 How extraordinary to me are thy thoughts, O
God!
How multiplied the particulars of them ;

18 I would enumerate them, but they are more in
number than the sand. [I sleep,] [M]
I awake, and perpetually I am with thee.

IV.

19 [N] Wilt thou not slay the impious,
O God, and the men of blood ?

20 They have deserted me who are disobedient unto
thee ;
They who are sworn to a rash purpose,—thy re-
fractory adversaries.

21 Hate I not them, O Jehovah, who hate thee ?
Loath I not them who rise up against thee ?

22 With the perfection of hatred I hate them,
They are set down among my own enemies.

23 Explore me, O God, and know my heart ;
Prove me, and know my secret thoughts :

24 And see whether there be in me any grievous
way,
And lead me in the way of old times. [O]

PSALM CXL.

PRAYER OF A BELIEVER FOR PROTECTION FROM THE ATHEIS-
TICAL CONSPIRACY.

- 1 Deliver me, O Jehovah, from the evil man,
From the man of violence preserve me ;
 - 2 Who contrive mischief in their heart :
Daily they stir up hostilities.
 - 3 They vibrate their tongue * like a serpent,
The venom of the asp is under their lips.
 - 4 Keep me, O Jehovah, from the hands of the im-
pious,
From the man of violence preserve me,
Who have laid their account upon my downfall. †
-

* See Psalm LXIV, 3.

† Literally, " who have thought to shove down my steps."

- 5 The proud have slyly laid a trap for me,
And they have stretched abroad their cords ;
A net beside the highways,
Have snarers set for me. [A]
- 6 I have said unto Jehovah, Thou art my God :
Give ear, O Jehovah, to the voice of my entreaty.
- 7 Jehovah, my Lord, the strength of my salvation,
Thou coveredst my head, what time the armour
rattled. *
- 8 [B] Grant not, O Jehovah, the desires of the im-
pious,
His wicked device bring thou not to effect ;
- 9 As for those who lift up the head round about
me,
Let the mischief of their own lips overwhelm
them.
- 10 Let glowing coals fall unexpectedly upon them ;
-

* Literally, " in the day of a clashing."

Let him cast them into the fire, into the chasms
[of the yawning earth,] [C]
That they rise no more.

ORACULAR VOICE.

- 11 The braggart [D] shall not be established in the
earth ;
The man of violence, evil shall hunt him to the
precipice. [E]

PSALMIST.

- 12 I know that Jehovah would bring to an issue [F]
the cause of the afflicted,
And execute judgement for the poor.
- 13 Verily the justified shall confess thy name,
The upright shall have their dwelling in thy pre-
sence. *

PSALMS CXLI, TO CL.

[See Notes.]

* Literally, " shall inhabit thy presence."

CRITICAL NOTES

UPON THE

PSALMS.

CRITICAL NOTES

UPON THE

PSALMS.

PSALM LIX.

TITLE.

למנצח אל תשחת לדוד מכתם בשלח שאול וישמרו את
הבית להמיתו

*Eis tò télos, mh̄ diaφθείρης tῶ Δαυὶδ εἰς σηλογραφίαν, ὅποτε ἀπέσειλε
Σαῦλ, καὶ ἐφύλαξε τὸν οἶκον τῷ θανατῶσαι αὐτόν. LXX.*¹

[A] Ver. 9, 10. Because of his strength" —enemies."
E. T. Read,

עוי אליך אשמרה
כי אלהים משגבי אלהי חסדי:
יקדמני אלהים
יראני בשוררי:

The change of עוי and חסדו into עוי and חסרי, is confirmed
by MSS. and the former by the versions.

O my strength, I will watch for thee,
 For God is my defender, the God of my mercy.
 God shall give me ready help, *
 He shall watch my safety among my enemies.

—— watch my safety.” So I understand יראני. “He shall keep me in sight; he shall *look to me*,” *i. e.* he shall take care of me. We say, in common speech, to *look* after that which we take care of.

[B] Ver. 11. Slay them not—scatter them.” Jerome rightly conceives that this passage alludes to the punishment of the Jewish nation, dispersed but not extinguished.

[C] —— Scatter them—bring them down—lips.” Houbigant reforms the text thus,

הניעמו בחילך בחטאת פימו
 מנגני אדני הורידמו בדבר שפתימו

The preposition ב, before the nouns חטאת and דבר, is expressed in Jerome's *Hebraica Veritas*. The transposition gives both perspicuity and elegance to the passage. The change of the plural נג, suffixed to מנן for the singular נג, is not made by Houbigant, but it seems necessary, as the Psal-

* Literally, “he shall prevent me.”

mist, throughout this Psalm, speaks singly in his own person, and it is supported by the version of the LXX, ὑπερχρισπιστης, the Syriac, and some MSS. If Houbigant's transposition be not allowed, the plainest translation of the former part of the 12th verse, as it stands in the modern Hebrew text, seems, as Archbishop Secker hath observed, to be that of the Syriac. "The discourse of their lips is the sin of their mouth." But in Jerome's copies, the words "sin" and "discourse" had certainly the preposition כ prefixed, and with this prefix the transposition seems necessary.

[D] — sin of their mouth—that their lips have uttered." That dreadful word, "His blood be on us and on our children."

[E] Ver. 13. Consume in wrath, consume," &c. This passage, in the version of the LXX, is connected with the preceding verse; and in their copies the whole seems to have stood thus:

ומאלה ומכחש יספרו בכלה
&c. בחמת כלה

And for cursing and for lies, let them be talked of in the end;

In the wrath of the end, let them be brought to nothing.

If this be the genuine reading, "the end," or "the final wrath,"

must be the final dispersion of the Jews; and the passage predicts the general contempt and hatred which they would incur in the latter ages. Upon the whole, however, I think the received reading is preferable, and it is equally consistent with Jerome's exposition of the preceding verses.

Of the latter part of this Psalm, as predictive of the judgments that have fallen upon the Jewish nation, see the excellent exposition of Bishop Horne.

PSALM LX.

לִמְנִצָּח עַל שׁוֹשַׁן עֲדוֹת מִכְתָּם לְדוֹר לְלִמּוֹד

Bishop Hare has a conjecture, which, though bold, is esteemed, by Archbishop Secker, not improbable; viz. that the first three verses of this Psalm (*i. e.* the first six lines in the Hebrew) have changed places with the first three verses (in the Hebrew the first six lines) of the LXXXV. The first three verses of the LXXXV Psalm are evidently the exordium of an Ode, composed after a return from some captivity. This LX Psalm contains, indeed, nothing which necessarily relates to any occurrence in the life of David; but I should guess it to have been written in the reign of Jehoshaphat, when that prince was preparing for an expedition against the Edomites, who rebelled in his reign, but were soon reduced (*vid. Ad-*

versar. Edom.) The first three verses may allude to the unsuccessful war, in which Jehoshaphat was allied with Ahab against the Syrians.

The whole Psalm consists of five parts. The first five verses make the first part. The 6th, 7th, and 8th make the second. The 9th verse is the third part. The 10th and 11th make the fourth: And the 12th verse is the fifth.

Part I. Sung by the High Priest.

Part II. A voice from the Sanctuary.

Part III. The King's prayer.

Part IV. Semichorus takes up the intercession.

Part V. Grand chorus.

Ver. 2, 3. These two verses seem to allude to an earthquake.

Ver. 4. — that it may be displayed because of the truth." For קשׁט, the LXX and Jerome, the Syriac and Symmachus, had קשׁת, which may seem to give an easy sense,—“to which they may repair from the danger of the bow.” But I suspect some more mysterious meaning in this banner, to be unfurled before truth, or purity, for the deliverance of God's beloved, though I cannot explain the passage to my own satisfaction.

Ver. 7. — my lawgiver." See Bishop HARE's Note.

Ver. 8. Philistia, triumph thou because of me." The Syriac reads here, as in Psalm cviii, 9, אֶתְרוּעַע. "Over Philistia I will triumph." The first printed edition of the Hagiographa gives this reading. But authorities seem to preponderate against it.

"Over Philistia give a shout of triumph."—Bp. HORNE.

Rather,

"Over Philistia is my shout of triumph."

I take אֶתְרוּעַע for a noun substantive, with the pronoun of the first person suffixed.

PSALM LXI.

This Psalm consists of three parts. The first five verses make the first part, sung by a single voice, in the character of a King. The 6th and 7th verses make the second part, sung by a chorus of the Priests. The 8th verse is the last part, sung by the single voice again. The Psalm is of the mystic class; the King is evidently the Messiah.

Ver. 7. — O prepare mercy and truth," &c. For מֵן, Houbigant and Bishop Lowth would read מִיְדוּדָה. "Mercy and truth from Jehovah shall preserve him." The Chaldee

supports this conjecture. Certainly כֵּן, without something to follow it, has no meaning. For, though Noldius says it is sometimes a mere expletive, the instances he produces are far from satisfactory. In this passage, it is not rendered at all by Aquila or Symmachus. I have sometimes thought that God may be the speaker in this 7th verse, and that the true reading may have been כֵּנִי יִנְצְרֵהוּ.

JEHOVAH.

- 7 He shall abide before God for ever ;
 Mercy and truth from me shall preserve him.

MESSIAH.

- 8 Therefore will I chaunt thy name for ever,
 While daily I perform my vows.

PSALM LXII.

[A] Ver. 2. —greatly moved.” *E. T.* Houbigant’s conjecture is plausible, that רַבָּה has been written by mistake at the end of this verse for סָלָה. “I shall not be moved,” or “shaken,” is more animated, and more in the Psalmist’s style, than “I shall not be greatly moved.”

[B] Ver. 4. —their₄ mouths.” For בְּפִי, two MSS. of Kennicott’s give בְּפִיהֶם. Perhaps בְּפִינוּ may have been the original reading.

PSALM LXIII.

[A] Ver. 1. — inhospitable;" עֵיף; ἀσάτης, LXX; *invia*, JEROME. Literally, *wearry*; *i. e.* a land that creates weariness, by the roughness of the ways, the steepness of the hills, and the want of all accommodations.

[B] Ver. 4. See Merrick's Annotations, in justification of the sense which I give both here, and in the second verse, to בֵּן.

[C] Ver. 10. They shall fall"— *E. T.*; rather, "they would shed *it*;" *it, i. e.* my life: for נַפֶּשׁ, which is of the doubtful gender, is the antecedent of the masculine suffix לוֹ.

?

PSALM LXIV.

לְמִנְצָה מִזְמוֹר לְדָוִד

[A] Ver. 4. — and fear not," *E. T.*; or, "while they are not seen." For יִרְאוּ, many MSS. give יִרְאוּ, the future Niphal from יָרָא.—Syriac, and KENNICOTT's Posth.

[B, C] Ver. 5, 6. — who shall see them? They search." *E. T.* Read,

מי יראה
למו יחבשו עולת

—— who shall see?

They search out iniquities for themselves.

[D] Ver. 6. 'They accomplish a diligent search.' *E, T.*
Read with the LXX,

תממו חפשים חפש

They finish'd searching a search.

Or, with the printed text, תִּמְנוּ for תִּמְנוּ, the epenthetic נ supplying the place of Dagesh. See BYTHNER. וקרב איש, a character of close reserve and deep dissimulation.

[E] Ver. 8. So shall they make their own tongue to fall upon themselves." *E. T.*

More literally, "they shall cause it, their own tongue, to stumble upon themselves." I take the pronoun הו, suffixed to the verb יכשילו, to belong to the noun לשון, which follows. This anticipated pleonasm, if we may so call it, of the pronoun, is no unusual idiom of the Psalms. Danicourt has remarked many instances of it. The persons meant are the blaspheming Jews, whose tongue, their bitter word, "His blood be upon us, and upon our children," hath fallen upon themselves.

PSALM LXV.

[A] Ver. 1. —be performed.” *E. T.* The Vulgate adds,
—in Jerusalem.”

[B] Ver. 3. Iniquities prevail against me.” *E. T.*

“ Iniquities,” דברי עונות. דברי is a technical term of mercantile arithmetic, signifying the *items* of an account. See my Translation, and MUDGE.

[C] Ver. 4. —full-fed.” נשבעה may be the participle Niphal, which, as Kennicott observes, makes the construction easy.

[D] Ver. 5. Or, by placing the stops differently,

Adorable art Thou in righteousness :

Hear us, O God of our salvation.

This agrees with the LXX. Houbigant, upon the authority of the Syriac, as he says, reads בנוראות צדקך, which he joins to the last verse, and renders *prodigiis beneficentiae tuae*. By the version of the LXX, it should seem that they found the participle נורא (one MS. of Kennicott's has נורא) in their copies. For גוראות, therefore,

I would read, by an easy alteration, **נורא אתה**. Dr. DURELL proposes the same alteration. But of these two words, he joins the former **נורא** to the preceding verse, and makes **אתה** the first of this verse. According to this division of the words, **נורא** is an epithet of the noun substantive **היכל**, answering to **קדש**, taken as an epithet of the noun substantive **בית**.

“ Satisfied with the good things of thy holy house, thy adorable temple.”

But without altering the punctuation, **היכלך** remaining the last word of the preceding verse, if the prefix **ב** may be understood as repeated before **קדש**, the words naturally render the sense expressed in the translation.

[E] Ver. 6. —thy strength.” Read with the LXX **בכחך**.

[F] Ver. 9. Thou hast-under-thy-care.” I cannot otherwise render the verb **פקדת** than by this periphrasis. It predicates, that God has the earth under his immediate and constant care and inspection. The English word *visit* answers very ill to the original, particularly as visitation is an occasional thing.

[G] —with the river of God, which is full of water.” E. T.

Notwithstanding Mr. Merrick’s ingenious explanation of

“this river of God,” the passage, as it stands, is very difficult. The word פֶּלֶא, as is remarked by Archbishop Secker, is never used as a noun in the singular number. Mr. Bates, indeed, takes it to be a noun in Ps. LV, 9; but his interpretation of that text is very doubtful. In the plural, it never signifies large rivers, but small brooks and rivulets. We have the authority of the Syriac for reading the noun in the plural here, פֶּלְאוֹת; and that reading renders the sense expressed in my translation.

Houbigant takes פֶּלֶא for the verb in the imperative mood; and מַלֵּא for a noun substantive, the accusative after the verb. His translation is in these words: “Divide Deus universitatem aquarum.” “Divide, O God, the universal mass of waters.” But this is daily done by God in the common course of nature. For “he makes his sun to shine, and his rain to fall upon the just and upon the unjust.” The mention that the thing would certainly be, is much more to the purpose of the Psalm, than the petition that it might be continued.

—so provided,” *E. T.*; rather, “well provided.” כֵּן, *rectè*, *firmiter*.

[H] Ver. 10. “Surface.” See PARKHURST’s *Lexicon*, under גֶּר.

[I] Ver. 13. “The pastures,” כְּרִים. Bishop Hare and Houbigant would read הָרִים, “the hills.” But see PARKHURST’s *Lexicon*, under כֶּר.

PSALM LXVI.

[A] Ver. 12. — men." Houbigant, upon the authority of the Chaldee, for אנוש, would read ענוש, "the extortioner," an exactor of taxes or labour. Bishop Lowth approves the emendation. But it is not countenanced by the MSS.; and all the antient versions, except the Chaldee, are clearly against it.

—a place of ease." אנוש־ענוש, LXX; refrigerium, VULG.; ענוש־ענוש, STMM.; לרוחתא, CHALD.; |Λουσι, SYR. All these versions are in favour of Houbigant's conjecture, לרוחה.

[B] Ver. 15. —fatlings with the incense of rams." *E. T.*
The punctuation should be thus;

עלות מחים אעלה לך
 עם קטרת :
 אילים אעשה בקר
 עם עתודים :

Offerings of fatlings I will offer unto thee,
 With incense ;
 I will sacrifice rams, bullocks,
 And full-grown goats.

PSALM LXVIII.

This Psalm is prophetic of the final restoration of Israel.

[A] Ver. 2. —drive them away.”

For תנרף, Houbigant and Bishop Lowth would read יתנרפו. The LXX in some degree support the alteration; which, however, is unnecessary.

[B] Ver. 4. —in Jah is his name.” —by his name Jah.”

E. T. For ביה שמו, Bishop Hare reads, ביה שמוח. Archbishop Secker thought this emendation plausible.

But, upon mature consideration, I am inclined to take the text as it stands, and render it literally with Jerome; “In Jah is his name;” *i. e.* his name, who is riding through the wilderness, is in Jehovah, in the Self-existent One. He, who led the armies of Israel through the wilderness, when they first came up from Egypt, was Christ. He, who brought the captives home from Babylon, was Christ. He, who shall finally bring the revolted Jews home to his Church, and, in a literal sense, bring the nation home to its ancient seat, is Christ. Christ, therefore, is intended here, under the image of one riding through the wilderness, (“*ascendente per desertum*,” JEROME), not upon the heavens, at the head of the returning captives. “His name is in Jah:” Christ’s name

is in Jehovah. **יְהוָה**, "the Name," is used, in the Hebrew language, for the thing, imperfectly apprehended, to which however a name belongs. Thus, for God, all languages have a name; and all men have an idea of the Being intended by that name, as the First Cause, the Maker and Governor of the universe. Yet the human intellect, we may say more generally, the created intellect, comprehends not the nature of this Great Being, nor can it enumerate his attributes. "The Name of God" is the incomprehensible Being, who is all that the name imports, more than is expressed; more, at least, than any name can express to the finite understanding. Thus, when we are commanded to fear the name of God, the injunction is, that we carry in our minds a constant fear of the Being to whom that name belongs. The name, therefore, of Christ, is Christ himself, considered as known by a name, but yet imperfectly understood, or rather, incomprehensible in his nature. The sentence, "His name is in Jehovah," is an emphatical assertion of his divinity, introduced here to justify and enforce the worship enjoined. "Sing unto God, sing praises to his name: cast-up-a-way for him that is riding through the wilderness." Who is he that is riding through the wilderness, that we should pay him this respect? "He," says the Psalmist, "who cannot be described." "His name is in Jah." His name and his nature are involved in the name and nature of the Godhead. Name him: you name the All-Glorious One. Name the All-Glorious

One: you name him. Name him as distinct from the All-Good and Glorious: you name him not aright.

[C] Ver. 6. God is bringing home his chosen ones."

See KENNICOTT's Posthumous Notes.

[D] —the prisoners." —bound with chains." *E. T.*

The word כושרות, unless it be a corruption of קושרות, hath no affinity with *chains*. It has as little connection with *valour*. It should seem, therefore, that the LXX, and Jerome, who render it by ἀνδρεία and *fortitude*, found some other word in their copies, perhaps בנברות. Yet I would not advise an alteration. The return of the captives from Babylon, was not effected by any terrible display of the Divine Power, like their first deliverance from Egypt. It was doubtless the work of Providence, and the power of God was exerted to bring it about. But his power, in this instance, acted gently and unperceived. The immediate instrument of their deliverance was the justice of Cyrus, a wise and virtuous prince, averse to oppression, who delighted to promote the happiness of his subjects. And this integrity, or uprightness of government, may be what the word כושרות was intended to denote, as the means employed by God at that time for the deliverance of his people; as the integrity and just government of another deliverer is the appointed means of a more general deliverance. Θεοδότης, was Theodotion's rendering. The passage, though somewhat obscure

now, would be very perspicuous at the time, when the Israelites were receiving daily marks of Cyrus's favour, and were looking up to him as, under God, their patron and protector.

The Syriac interpreter gives the word another sense, which may seem in some measure supported by the use of the verb, in Ecclesiastes xi, 6.

[E] Ver. 8. The earth shook," &c. Houbigant's transposition seems very plausible.

ארץ רעשה זה סיני מפני אלהים
אף שמים נטפו מפני אלהים
אלהי ישראל

Compare Judges v, 4, 5.

[F] Ver. 10. Thy congregation hath dwelt therein," &c.
E. T.

Wherein? In thy inheritance. That is to say, thy congregation hath dwelt in itself. Either נלאה is a corruption of some noun substantive, which should signify *a cot, a stall*, or building of some kind, for the lodging of cattle; or the passage, as it stands, should be thus rendered,

When it was weary, thou didst support it.

Thy flocks dwelt in the mansion which thou, O God, of thy goodness, preparedst for the poor.

—dwelt in the mansion which—preparedst.” יֵשְׁבוּ בָהּ תִכֵּן; literally, *dwelt in where thou preparedst*. See a similar construction, 2 Chronicles 1, 4. And from these two instances, it may be concluded that the ellipsis of a noun signifying a *habitation*, or *lodging*, after the verb כִּבֵּן, is one of the idioms of the Hebrew language. Or, which comes to the same thing, that *to build*, is a sense of that verb in Hiphil, without any noun after it. But the elegance of this text would seem to me greatly improved, if placing a full stop at נִרְבּוּת, we had authority to change וְנִלְאָה into מְלוֹנָה.

A lodging thou didst prepare for it.

Thy flocks dwelt in the mansion, &c.

It is to be remembered, that, in the wilderness, the places of rest and encampment were always appointed by God.

[G] Ver. 11. —“the order for the joyful proclamation.”

Literally, “the word of the proclaimers of good tidings.” Compare Isaiah xl, 9. The Psalmist imagines proclamation made, by God’s command, for the Israelites to assemble to march out of Egypt. The joyful tidings are the declaration, that the time of their deliverance was come. In antient times, assemblies, particularly in camps, were usually called together by the voice of heralds.

—“A numerous host!” The Psalmist hath before his eye the numerous host of the Israelites, immediately collected in

obedience to the proclamation. The numbers and the quickness of the assembly, are more forcibly represented in this brief utterance of the Poet's own amazement, than they could have been in the most adorned and amplified description.

[H] Ver. 12. —shared the spoil." To this verse, Houbigant would subjoin what occurs in the 14th ;

בפרש שדי מלכים

Adopting this transposition, I would arrange the 13th and 14th verses thus ;

אם תשכבון בין שפתים 14

בה תשלג בצלמון

כנפי יונה .c. 15

Mr. Parkhurst proposes an interpretation of this very difficult passage without any transposition. See his *Lexicon*, under the word שלג.

[I] Ver. 13. —between the ridges of hills." —among the pots." *E. T.* בין שפתים.

In Jacob's last words, Issachar is said to be an ass, lying down between two paniers, המשפתים; where the *paniers* are the ridges of hills, that were the boundaries of his terri-

tory. In the song of Deborah, Reuben is asked, why he abode between **המשפתיים**, to hear the bleatings of the sheep. Now, where should any one abide to hear the bleatings of the sheep, but among hills, where sheep feed? Here the Israelites are said to dwell or lie between **שפתיים**. The Israelites, settled in the promised land, dwelt between hills, in valleys, or straths, bounded on each side by ridges of hills: for such was the land of Palestine in the inland parts, which the Israelites chiefly inhabited. Hence, I conclude, that these dual nouns, **שפתיים** and **משפתיים**, properly signify double ridges of hills. I conceive that the Psalmist, having brought the children of Israel out of Egypt, and having mentioned the miraculous manner of their deliverance, their miraculous support in the wilderness, and the victories not less miraculous, which they gained upon their march, and upon their first entrance into Canaan, now comes to speak of their condition, settled in peaceful possession of the promised land.—See my Translation. The LXX, Jerome, and the Vulgate, seem never to have dreamed of the sense of *pots*, which our translators have affixed to the word **שפתיים** here, because, in an obscure passage of Ezekiel, the same word signifies pots, or and-irons, or stoves, or something else. At the same time, I deny not, that to be lodged among the pots, might be an image of the most abject slavery. See Parkhurst's Lexicon, under **שפת** II.

The white lustre of the snow upon a high mountain, and

of the doves' feathers, seems to be an image of the conspicuous prosperity and happiness of the Israelites under their first kings.

[K] Ver. 14. See Parkhurst's Lexicon, under the words ירק and תרע.

[L] Ver. 16. Why leap ye, ye high hills?" E. T.

Why are ye upon the watch, ye high hills? What would ye contend for? תרצדון. Ὑπολαμβανετε, LXX; ἐριζετε, AG.; περιτραπεζετε, SYM.; *contenditis*, JEROM.

The Psalmist, having settled the Israelites between their hills, proceeds to the circumstance of God's choice of a hill for the site of his temple. He poetically imagines the different hills as all ambitious of the honour, anxiously waiting God's decision, and ready to enter into a jealous contention; *watching each other with an envious eye*. The lofty hill of Bashan first puts in his claim, pleading his stately height.

The hill for God, is the hill of Bashan;

A hill of lofty brows is the hill of Bashan.

The Psalmist cuts short the contention;

For what would-ye-contend, ye hills of lofty brows?

This is the hill desired of God, for himself to dwell in;

Yea, Jehovah will dwell in it for ever.

This last circumstance is of great importance to the subject of the Psalm. Since he hath chosen this hill for his perpetual dwelling, he will again display his presence there, and for that purpose will settle his scattered people in their antient seats, in defiance of all opposition.

[M] Ver. 17. The chariots of God are twenty thousand,^s
&c. *E. T.*

The Psalmist, from the choice of the mountain for the site of the temple, naturally passes to the glory of its Great Inhabitant: and this brings to his mind the scene on Sinai, of all public exhibitions of the Divine Majesty, the most tremendous.

This 17th verse might, perhaps, be thus rendered,

The car of God is drawn by ten thousand pair,
By thousand thousands;
The Lord is among them. Sinai is in the sanctuary.

Or thus,

The car of God is drawn by ten thousand pair,
The Captain of the Blessed is Lord over them.
Sinai is in the sanctuary.

“The car of God is drawn by ten thousand pair.” To this effect the LXX; Το ἄρμα τῷ Θεῷ μυριοπλάσιον. Μυριοπλάσιον quasi μυριοζύγον.

“The Captain of the Blessed.” In this rendering, the ‘ in אֶלֶף, is taken as merely paragogic, as I think it is in Numbers x, 36.

—of the blessed.” שָׁנֵן.* Εὐθηνέντων, LXX; lactantium, VULG.; and compare Psalm cxxiii, 4. “The Captain of the Blessed,” *i. e.* the chief Captain of our salvation.

“Sinai is in the sanctuary.” Jehovah, with his whole retinue of angels, in the same state in which he appeared on Sinai, is now in the sanctuary. Compare Psalm lxxxvii, 3. Mr. Merrick compares this expression, “Sinai is in the sanctuary,” with that of Martial, “in medio Tibure Sardinia est;” and some others of the Greek and Latin writers. See his Annotations.

* De Rossi's MS. 640, for שָׁנֵן, has שָׁנִין, which, or the plural שָׁנִיִּים, was the reading of the LXX and Vulgate. See another plausible interpretation in Parkhurst, under the word שָׁנֵן.

But, after all, I prefer my first translation. “Twenty thousand, thousand of thousands is the cavalry of God,” &c. The cavalry of God is every thing in nature which he employs as the instruments or vehicles of his power. The image, which some would introduce here, of God riding in a car drawn by angels, I cannot admire; nor do I think that it is really to be found in any passage of Scripture rightly understood.

[N] Ver. 18. Thou hast ascended on high," *i. e.* Thou, O Captain of the blessed, hast ascended on high. — "ascended on high;" *i. e.* Thou hast ascended thy lofty throne. See Isaiah vi, 1.

—— yea for the rebellious also that the Lord God." &c. *E. T.* See my Translation.

[O] —— Here Jah." Observe, that the noun, which should denote the place of dwelling, is omitted in the Hebrew at the end of the 16th verse, just as I suppose it to be here. Or, if יה may be taken, not as the proper name of God, but, as Coeccius takes it, as an appellation signifying ἐνδοξασθαι, "that they may dwell in the glory of God," *i. e.* in the Church. But I very much doubt this interpretation.

[P] Ver. 21. —— the hairy scalp." "*Verticem capillatum, qualis erat populorum, in illis regionibus Arabicis, qui comam in vertice nutriebant, intonso vertice et comâ horrente ferociam animi testantes.*"—Bishop HARE in locum.

[Q] Ver. 23. —— that thy foot." This is the continuation of what God says. He speaks to the Israelites. I would transpose the word טְאִיבִים, to stand immediately after תְּמַחֵץ.

[R] Ver. 24. Thy manner is seen."—They have seen thy goings." *E. T.*

Encouraged by this promise, the Psalmist looks forward to the speedy restoration of worship at Jerusalem. He poetically imagines the ark returning in procession to the sanctuary, and the tribes assembled to worship. In describing this worship, he is led by the prophetic spirit to the choice of words better fitting later times.

[S] Ver. 26. — the Lord of the stock of Israel.” *יְהוָה קִרְבֵּינֵנוּ בְּעַמּוּנוּ יִשְׂרָאֵל*, LXX; *i. e.* ex stirpe Israelis; the Lord, the son of Israel, according to the flesh.

[T] Ver. 27. Benjamin—Judah—Zabulon—Nephtali.” As the whole Psalm relates to the returned captives, and in this part the prophetic spirit looks forward to the times of the Gospel, it is not difficult to perceive a reason why these tribes are particularly mentioned.

[U] Ver. 28. Give commission, O God, to thy power.” —Thy God hath commanded.” *E. T.*

The LXX render this as a petition. They read *אֱלֹהִים* without the suffix, and to this noun *אֱלֹהִים*, they refer the pronoun suffixed to *עַל*.

[V] Ver. 30. Rebuke the company,” &c. *E. T.* I follow Dr Jubb in the interpretation of this difficult text.—See MERRICK's Annotations.

—— the wild beast of the rushes.” The King of Egypt

described under the image of the Hippopotamos, the wild beast that lodges in the rushes on the banks of the Nile.

[W] — who place their strength in the calves;" the people of Egypt who worship calves, and trusted in them as their gods.

[X] — rattles of silver;" literally, "fragments of silver." The little bits of silver hung round the sistrum. The Jews suffered much under some of the Ptolemies. The Psalmist prays to God to check the fury of their persecutors, and prophesies of times when all persecution shall cease, and all nations unite in the worship of the God of Israel.

[Y] Ver 31. They shall come in haste from Egypt;" or, "The Chasmonim shall come out of Egypt."

יֵאָתוּ חֲשֻׁמִּים מִנִּי מִצְרַיִם. "Offerant *velociter* ex Aegypto."

JEROME.

Michaelis (Supplem. ad Lex. Heb. p. 972, &c.) after producing and rejecting the other interpretations which have been given of the word חֲשֻׁמִּים, takes it for a proper name. He remarks, that, in Gen. x, 14, among the descendants of *Mizraim*, the father of the Egyptians, are reckoned כְּסִלְחִים; or, as twelve of *Dr Kennicott's* Codices read, כְּסִלְחִים, and that for these, the LXX have in their version *Χασαμωνισμ*, "either, says *Michaelis*, because in their copy of the Pentateuch they read חֲשֻׁמִּים, or, because, being well acquainted with the

geography of their country *Egypt*, they knew some province of it, whose name was written with these very letters, and which they took for the כסלוחים of Moses. Who, I pray, can now doubt, since the *Chasmonians* are said *to come out of Egypt*, but that those very Chasmonians, whom the LXX knew to be in *Egypt*, are meant? Nor will a person, moderately skilled in the Egyptian geography, be long in seeking a city or name of a correspondent denomination. In *D'Anville's* maps of Egypt, long. 48', 35", lat. 28', 5", in the midway between the Nile and Joseph's Canal, you will find the city *Aschmunein*, with a large, and, according to the tradition of the Egyptians, a very noble country of the same name." PARKHURST, under the word חשמן.

PSALM LXIX.

Aben Ezra interprets this Psalm of the Messiah. HUET.
Dem. Evang. Prop. vii.

[A] Ver. 4. —they that would destroy me." *E. T.*

Bishop Hare's alteration, מַצְמִיתִי for מַצְמִתִּי, although it may seem plausible, and is approved by Archbishop Secker and Bishop Lowth, is not confirmed by MSS. or versions, and is, I believe, unnecessary, and in truth for the worse. For the text, as it stands, if I mistake not, gives the very sense which this alteration is intended to produce. The

word **צִמְתָּה**, Leviticus xxv, 23, from the root **צִמַּת**, is used for that which is totally cut off from the owner, so as never to return to him. And in the same chapter, verse 30th, the word **צִמִּיתָה** is used in the very same sense. Hence it should seem, that either of these words may signify “locks of hair,” apt to be cut off and thrown away. The word **צִמִּיתִי** here, I take to be the word **צִמִּיתָה**, dropping the redoubled **ת** on account of the suffix, and signifying “my locks.” As for the word **צִמָּה**, in regimine **צִמַּת**, which Bishop Hare would introduce here, it is by no means certain that it ever signifies “locks of hair.” See PARKHURST, under **צִם**, 11. But the very elegant parallelism obtains in this passage, if the word **צִמִּיתִי** may bear the sense in which I take it, which was aimed at by Bishop Hare in his alteration.

[B] Ver. 5. — my foolishness; and my sins.” *E. T.*
—my plan of recovering and my offering for sin.” KENNICOTT.

Or, “O God thou takest notice of my intercession.” “Intercession” from the root **אָל**; and to the same root Kennicott must have referred the word, when he rendered it “plan of recovery.” But after all, the form of the word **אִלְתִּי** so ill accords with this supposed derivation from the root **אָל**, that I am inclined to take it in its common sense of “folly,” as derived from the root **אָוַל**, and to take the word **אִשְׁמוֹת** also in its common sense of “guiltiness,” or “faultiness;” thus acquiescing in the public translation. The Messiah here, as in many places, may speak of the follies and crimes of men, for

which he had made himself answerable as his own. Or perhaps, He, who although he was without sin, “was yet tempted *in all things* like unto us;” might, in his humility, speak of his feeling of the incitements of the passions in his own mind, as weakness and fault, making confession of it before the Father. And this seems best to connect with the following verse, in which he prays to be fortified against these motions of the frail human nature, that they may not defeat his merciful scheme of expiation.

[C] Ver. 10. When I wept away my soul with fasting.”—
When I wept and chastened my soul.” *E. T.*

For אבכה, Houbigant, upon the authority of the Syriac, would read אמכה. “When I mortified my soul with fasting.” Bishop Lowth approves the emendation. Kennicott would read אדכה, “when I brought down or humbled.” But no alteration seems necessary.

[D] Ver. 12. —and I am made the song of the drunkards.”

For ונגינות, Houbigant, upon the authority of the Syriac, would read ונגנני. “And the drunkards made songs upon me.” Archbishop Secker observes, that the verb נגן is not found elsewhere with an accusative of the person. He would read, therefore, ובי נגינות. “And upon me are the songs.” But no emendation is necessary. The order of construction is this, שותי ושותי נגינות שבר, from שות *constitutus sum*; “and I was made the song of the drunkard.”

[E] Ver. 26. — and they have added," &c. —and they talk to the grief." *E. T.*

For וספרו read with LXX, Vulgate, Bishop Hare, Houbigant, Archbishop Secker, and Bishop Lowth, יספו, or יוספו, or יוסיפו.

[F] Ver. 32. Behold, ye humble, and be glad."

For ישמחו, read with Houbigant and LXX, ושמחו. And for דרשי, read with the LXX, דרשו.

PSALM LXX.

[SEE PS. XL.]

PSALM LXXI.

[A] I am entirely at a loss for the particular subject of this Psalm. It suits not David, who, in his old age, had no troubles: it suits not Christ who had no old age. Is not the suppliant, the Church in these latter ages, when faith, to all appearance, is wearing out?

[B] Ver. 3. — my castle of defence." —my strong habitation—to save me." *E. T.*

Bishop Hare, Houbigant, and Bishop Lowth would correct this passage by the place, Psalm xxxi, 3, putting כִּיעֹז for כִּעֶז, and changing לְבוֹא תְּמִיד צוֹיִת into לְבֵית מְצוּדוֹת. The version of the LXX, in some degree, supports the alteration; and I venture to follow it in the translation.

[C] Ver. 6. —my protector.” —thou art he that took me.” *E. T.*

For גּוֹי, the copies, used by the LXX and by Jerome, seem to have had מְגַנִּי. “From the bowels of my mother thou hast been my protector.” Σπλάγχνα, LXX; protector, JEROME. This reading I am inclined to adopt.

[D] Ver. 15, 16. — for I know not the numbers thereof. I will go in the strength of the Lord God, I will make mention of thy righteousness.” *E. T.*

A stop should be placed at תְּשׁוּעֶתְךָ, and another at סִפְרוֹת. See my Translation. It is strange that Houbigant should treat an interpretation with contempt, which is supported by the versions of the LXX, Jerome, and the Vulgate; which the Hebrew words will naturally bear; and which gives great spirit to the sentiment.

[E] — even of thine only.” *E. T.* לְבָרֶךְ connects ill with the preceding words. I would place a full stop at בְּדַקְתָּךְ, and carry לְבָרֶךְ into the next period. Archbishop

Secker doubts whether this word ever stands at the beginning of a sentence.

[F] Ver. 20. — shewed me—quicken me—bring me.”
E. T.

In the original, read the verbs with the suffix of the first person singular, upon the authority of the LXX, the Vulgate, and the Masora.

[G] Ver. 21. For תרב גדלתי ותסב, read תרב עלי גדלתך ותשוב. See LXX, JEROME, VULGATE, and Bishop LOWTH apud Merrick.

[H] Ver. 23. The original word רנן expresses a brisk, vibratory motion, like that of the lips in singing a lively air, or of the feet in dancing. Hence, figuratively, it signifies to *rejoice* or *exult*. In this passage it may be understood literally of *the lips*, and figuratively of the soul. And the English language having no corresponding verb, which may be taken literally in reference to one subject, and figuratively in reference to another, it might be better to express its sense in connection with each, by two different verbs, thus,

My lips shall move briskly when I sing unto thee,
And my soul shall rejoice, which thou, &c.

PSALM LXXII.

THE REIGN OF THE RIGHTEOUS KING.*

Ver. 1. Give"— rather, Thou shalt give, or shalt commit." A prediction, not a prayer. King, and King's son, as Mudge well observes, are the same person.

Ver. 3. Render,

The mountains shall bring peace unto the people,
And the little hills by righteousness.

In the second line of this distich, some verb, I am persuaded, is understood, of which נִבְעִית may be the nominative. An ellipsis of a verb is no unusual thing with the masters of the Hebrew lyre. Those who apply this Psalm to Solomon, expound the distich thus: "That the steep mountains on the frontier, strongly garrisoned, shall secure the land from hostile invasion; and the hills, cleared of the ban-

* The Jewish Expositors, namely, the Chaldee Paraphrast, Midrasch Tehillim, the book Siphre, Solomon Jarchi, Aben Ezra, David Kimchi, and Saadiah Gaon, all refer this Psalm to the Messiah.—Huet. D. E. Prop. vii.

ditti, which in the rude ages were accustomed to inhabit them, under the government of the King intended in this Psalm, should be the peaceful seats of a useful, civilized peasantry." This sense is not ill expressed in Mr. Merrick's translation.

Peace, from the fort-clad mountains brow
 Descending, bless the plains below;
 And Justice, from each rocky cell,
 Shall violence and fraud expel.

But so little of the Psalm is at all applicable to Solomon, and the greater part of it so exclusively belongs to the Messiah, that I think these mountains and hills allude to the nature of the land of Judea; and the general sense is, that, in the times of the great King, the inhabitants of that mountainous region shall live in a state of peace and tranquillity. The thing intended is the happy condition of the natural Israel, in the latter day restored to God's favour, and to the peaceful possession of their own land. It is a great confirmation of this sense, that "righteousness" is mentioned as the means of the peace which shall be enjoyed.

Ver. 5. They shall fear thee." *Και συμπαραμένει τῷ ἡλίῳ, και προ της σεληνης γενεας γενεων.* LXX. Houbigant conjectures that, for *יִירָאוּךְ*, their copies had *יִירָאוּךְ*. Of this verb, in the sense of tarrying, without an accusative, we have an in-

stance, Numbers ix, 22; and I can find no other. According to this reading, the verse should be rendered thus;

He shall endure along with the Sun,

And in presence of the Moon, throughout all generations.

In this sense, the passage would unquestionably respect the Messiah. But I cannot agree with Father Houbigant, that the sense of the text, as it stands in our modern copies, is impertinent. After the mention of security from foreign enemies, the suppression of savage violence, and the equal administration of justice, the maintenance of the true religion very properly finishes the encomiums of this great King's government. I am inclined, therefore, to think that our modern text gives the truer reading.

Ver. 6. This verse expresses the generality of the blessings which should result from the King's government, extending to the individuals of every rank and condition, and felt in the perpetual comfort of ordinary life.

Ver. 7. —the righteous." For צַדִּיק, Bishop Hare would read צֶדֶק, "righteousness." This answers better to "peace," and the emendation is supported by the LXX and Vulgate.

Ver. 10. —the kings of Sheba and Seba." Ἀραβῶν καὶ Σεβά, LXX. See 1 Kings x, 15 and 25.

Ver. 13. He shall spare"— rather, " He shall sympathize with"—

Ver. 15. —to him shall be given." See 1 Kings x, 14 and 21.

Ver. 16. —an handful of corn." This verse describes the plentiful produce of the land, and the thriving state of population, under the government of the Prince, who is the subject of the Psalm. I see no necessity for the change, proposed by Bishop Hare and Father Houbigant, of פסת into פשת, from the root פוש, or פש, although the emendation be approved by Bishop Lowth. The Psalmist would express the fertility of the land and the improved state of agriculture, by describing the hills clothed with corn to the very summit. Now that which grows on the pointed top of a conical hill will be a single sheaf or armful.

But, upon mature consideration, I am persuaded that the proper sense of the word פס, or פסה, is " a patch" or "piece;" and that it is used here just as we use the same words in English, in such expressions as these,—“a patch of wheat, a patch of barley, a piece of corn.”

There shall be a piece of corn in the land, upon the summit
of the hills,

Its growing crop [fruit] shall shake like Lebanon;

And they shall flourish in the city [*i. e.* their population shall
flourish], like the green herbage of the field.

Ver. 17. —and men shall be blessed in him.” Bishop Hare, with the LXX, reads,

ויתברכו בו כל שבטי הארץ
כל גוים יאשרוהו :

But why may not the verb יתברכו in this passage, like יציצו in the preceding verse, be referred to the indefinite nominative plural understood? This verse clearly extends the sense of the Psalm beyond Solomon, or any of the kings of this world.

Ver. 20. The prayers of David, the son of Jesse, are ended, or finished.”

This I take to be the close of this particular Psalm, not a division of the book, as if these first seventy-two Psalms were all the Psalms of David's composition. The sense is, that David, the son of Jesse, had nothing to pray for or to wish beyond the great things described in this Psalm. Nothing can be more animated than this conclusion. Having described the blessings of Messiah's reign, he closes the whole with this magnificent doxology;

Blessed be Jehovah God,
God of Israel, alone performing wonders;
And blessed be his name of glory,
And let his glory fill the whole of the earth.
Amen, and amen.

Finished are the prayers of David, the son of Jesse.

PSALM LXXIII.

[A] Ver. 4. —there is no fatality in their death.” —there are no bands,” &c. *E. T.*

Bands, הרצבות. This word occurs but in one other place in the whole bible, Isaiah LVIII, 6, where the LXX have rendered it by *συσδεσμῶν*, and the Vulgate by *colligationes*. From its sense there, and from its seeming affinity with the roots הרץ and צבה, I should guess that, in a secondary and figurative sense, the word may denote the strongest of all bands or knots, physical necessity, or fate; and in that sense it may be taken here. The complaint is, that the ordinary constitution of the world is supposed to contain no certain provision for the extermination of the impious: that there is no necessary and immediate connection between moral evil and physical, wickedness and death. “There is no fatality of their death.” Mr. Bates takes the word הרצבות, for knots, perplexing difficulties in life: and dividing the word למוותם into two, למו תם, he renders the passage thus; “They have no knots in their way; their strength is perfect and firm.” (See PARKHURST’S Lexicon, הרצב). The conjecture is ingenious, and may, perhaps, give the true sense of this difficult passage. It should seem that the MSS., used by the LXX, and by Jerome, had some different reading.

[B] —“Their folly is thriving.” —but their strength is firm.” *E. T.*

Jerome renders as if, for אולם, his MSS. had אולמידם, “et firma sunt vestibula eorum;” “their stately mansions are firm.” The stability of a dwelling is a significant image of general prosperity.

The version of the LXX must have been formed from a reading of the whole passage very different from the present text.

Ὅτι ἐκ ἐξουσίας ἀναγευσας ἐν τῇ θανάτῳ αὐτῶν,

καὶ σαρξάα ἐν τῇ ματαιότητι αὐτῶν.

[C] Ver. 7. Their eyes are starting out for fatness.”

For עיניו, “their eyes,” the LXX render עונמו, “their iniquity.”

[D] Ver. 8. They are in the last stage of degeneracy.” ימיקן. Irriserunt, JEROME; δεινότηθησαν, LXX; non liquet, Bishop LOWTH.

[E] Ver. 10. Therefore his people sit woe-begone.” —return hither.” *E. T.*

לכן ישיב עמו הלם. For הלם, many MSS. read הלום, which I take as the participle Paoul of the verb הלם. “Contusus, miseria” scilicet. For ישיב, many MSS. have ישוב: I would transpose the Vau, and read יושב. The third person

future Hophal signifies, *is made to sit, is settled*, attended with grief and consternation at the unpunished audacity of the profane. Hence, his people [God's people] sit woe-begone.

מלא, in the next line, I take adverbially. See PARKHURST, under הלא.

[F] Ver. 13. "Surely"—Jerome renders this distich as a question, confounding perhaps אֵךְ with אִךְ.

[G] Ver. 15. If I resolve to argue thus." —If I say I will speak thus." E. T.

I adopt Castellio's interpretation, which I take to be the true one. "Si hunc in modum argumentari cogito, en injuriam facio tuorum filiorum generi." But the use of כמו, without any thing subjoined, to signify *thus*, with reference to something preceding, is, I believe, not to be found in any other place. The verb ספר, which literally signifies to count or reckon, may easily signify "to reason within one's self, to syllogise," as is indeed the case with the corresponding words of many languages; as, λογίζεσθαι, *ratiocinari, putare, reckon, count*.

[H] Ver. 18. —in their elevation." לכְּשֶׁאוֹת, from the root נשא; not שֶׁאֵה. So the LXX understand the word here, and in other places.

[I] Ver. 19. —things that are not." —with terrors." E. T.

“Quasi non sint,” JEROME. He seems to have read מן בלי היות.

[K] Ver. 20. Like the dream of a man beginning to awake publicly, O Lord, thou renderest their vain shew contemptible.” —when thou awakest.” *E. T.* בעיר, “in the city,” *i. e.* publicly.

—thou shalt despise.” —thou shalt render despicable.” *E. T.* To this purpose the translation of 1599.

—their image.” *E. T.* צלם, “their vain shew.” Archbishop SECKER. See Psalm xxxix, 6.

[L] Ver. 21. *Thus*— *E. T.* Bishop Hare’s emendation, כן for כי, seems unnecessary. כי here expresses “although.”

[M] Ver. 24. —to *thy* glory.” —to glory.” *E. T.* Houbigant, upon the authority of the Syriac, reads בכבוד.

PSALM LXXIV.

Ver. 3. Lift up thy feet unto the perpetual desolations.” “Thy feet,” פעמיו. The LXX render פעמיו, “thy hands;” as in Psalm lviii, 10, they render פעמיו, “his hands.” למשאור, they render ἐπὶ τὰς ὑπερηφανίας [αὐτῶν]; as in Psalm lxxiii, 18, they render למישואור, ἐν τῇ ὑπερηφανίᾳ. Thus the

sense they give to the whole line is this; “Lift up thy hands against their haughty doings finally,” or effectually.

Jerome renders the line thus; “*Sublimitas pedum tuorum dissipata est usque ad finem.*” Were it certain that the word הרימה might be used as a substantive, and could I understand in what sense the temple might be called “the height of God’s footsteps,” I should think this the true sense of this line. The next I would read thus;

כלה רע אויב בקדש :

The height of thy footsteps is utterly demolished,

The enemy hath perfected mischief against [thy] sanctuary.

Perhaps “the height of thy footsteps” may denote the high mountain, which was used to be trodden by thy feet.

Ver. 5, 6. For יורע, at the beginning of verse 5th, Bishop Hare would read ועתה; and for ועתה, at the beginning of the 6th verse, he would read ינרעו. Bishop Lowth approves these alterations; which bring the passage to this sense,

And now, as one lifting

Axes over the thicket,

They have at once cut down its carved work ;

They have knocked it down with hatchets and mallets.

For my own part, I am much in doubt about these emendations. Upon a comparison of this passage with Jeremiah XLVI, 22, I am inclined to think that the former part of this passage alludes to some remarkable weapon, of the battle-axe kind, by which the Babylonian troops were distinguished. "He is conspicuous, (that is, the enemy, or the leader of the enemy, Nebuchadnezzar himself, is conspicuous), as one bearing aloft axes against the thicket." Nebuchadnezzar with his battle-axe is like a hewer of wood.

Ver. 9. To what times can this ninth verse relate? Not to the times of the Babylonian captivity, when Ezekiel, Jeremiah, Daniel, Haggai, and Zechariah lived; and Jeremiah and Daniel had precisely marked out the duration of the judgment. Nor can the question, "how long?" be applicable to the short profanation of Antiochus Epiphanes. Archbishop Secker would expunge "how long," as indeed the words, עַד מָה, may be thought to have crept in from the beginning of the next verse. The passage thus corrected, he understands as prophetically respecting the present condition of the Jews. But so it may be understood without expunging עַד מָה.

We see not our accustomed signs,

The Prophet any longer is nothing,

And the inspired person * is not on our side. How long is
this to be?

* Literally, "he that knoweth."

Wherefore turnest thou back thy hand,
Even thy right hand, in thy bosom?

This interpretation seems supported by the authority of the LXX and of Jerome, One MS. has כלה for סלה.

Ver. 14. — the people inhabiting the wilderness." The Icthyophagi on the shores of the Red Sea. The heads of Leviathan, and the dragons seem to be Pharaoh's captains and his armies.

Ver. 16. — the light." Luminaria, JEROME.

Ver. 19. — unto the multitude of the wicked."

Give not up to the hostile band the soul of thy turtle dove;
Forget not for ever the troupe of thine afflicted.

Ver. 20.

Have regard unto the covenant. For glutted are
The base ones of the earth with the gratifications of violence.

— base ones of the earth." מְהַשְׁכִּי אֶרֶץ. Obscure terrae, *i. e.* Homines ignobiles et infimae sortis. "The scum of the earth," Compare Prov. xxii, 29.

—— gratifications.” נאות. See PARKHURST אנה.

Ver. 21. —— return ashamed ;” rather, “ sit in shame.”

PSALM LXXV.

[A] Ver. 1. —— for that thy name is near, thy wondrous works declare. *E. T.* For וקרוב שמך, the LXX read ונקרא בשמך. And for ספרו, they read אספר. The Vulgate read נספר, which is better. But the printed text is the best of all. See my Translation. —“thy name is near.” The second advent approaches.

[B] Ver. 8. —— the wine is red. *E. T.*

Rather, “ the wine is thickened ;” rendered turbid, by stirring up the lees, and mixing intoxicating drugs. See PARKHURST’s Lexicon under חמר.

[C] —— it is full of mixture.” *E. T.*

Rather, “ the mixture is full,” *i. e.* the ingredients are mixed in full and just proportion, so that the drink is of the full strength.

[D] Ver. 9. And I will be the chief for ever. —I will declare for ever.” *E. T.*

For **אֲנִיד**, the LXX, Bishop Hare, Houbigant, and Bishop Lowth, read **אֲנִיל**. But something more mysterious seems to lie under the word **אֲנִיד**, in the mouth of the Messiah, the **נָגִיד** of God's people.

PSALM LXXVI.

This Psalm seems to have been composed in the reign of Hezekiah, upon the miraculous deliverance of the country from Sennacherib's invasion. The 5th and 6th verses allude to the mortality in Sennacherib's army.

Ver. 3. —the arrows of the bow." **רִשְׁפֵי קֶשֶׁת**; *jacula ignita*; *βελη πεπυρωμενα*. See PARKHURST's Lexicon, under **רִשֵּׁף**.

Ver. 4. Thou art more glorious," &c. Bishop Hare conceives, that this is addressed to Mount Sion, and after **נָאוֹר** **אֲתָהּ** he would insert the words **הָרַר צִיּוֹן**. But the version of the LXX, and Mr Mudge's note, deserve attention.

—mountains of prey." **וְהָרִים וַיִּשְׁמְרוּ**, LXX. Houbigant, for **צִיּוֹן**, would read **טָרַד**. But I cannot find that **טָרַד** is any where rendered by *ωιονισ*; in the LXX, or that it bears that sense.

Ver. 6. —both the chariot and horse." Rather, "both the

rider and the horse.” Houbigant would read נִרְדְּמוּ רֹכְבֵי סוּס. The alteration is, in some measure, supported by the version of the LXX; but it seems unnecessary. For it is not improbable that the pestilence, in Sennacherib’s army, might seize the horses as well as the men, although the death of the beasts is not mentioned by the sacred historian.

Ver. 10. The wrath of man shall praise thee.” For תִּרוּךְ, Houbigant would read תִּרְוֹךְ, “the wrath of man thou breakest.” But the alteration is unnecessary.

—thou dost restrain.” —the remainder of wrath.” Ken- nicott reads שְׁאֵרוֹת, which, from the Arabic sense of the word, he renders “counsels,” “purposes.” But why may not שְׁאֵרוֹת signify the ebullition, the fermentings? from the Hebrew שָׁאָר, “to ferment.”

PSALM LXXVII.

[A] Ver. 2. —my sore ran in the night. *E. T.*

For יָדִי, the Chaldee read עֵינִי, which Archbishop Secker thinks likely to be the true reading. But no alteration is necessary.

My hand is stretched forth all the night.

“ So Symmachus, ἡ χεὶρ μου νυκτός ἐκτεταύητο διηνεκώς, *my hand was*

stretched out *by night* continually; and thus *Jerome*, *Manus mea nocte extenditur, et non quiescit*. This was an usual gesture in prayer." PARKHURST under נָנַר.

[B] Ver. 4. Watchfulness seizeth fast upon mine eyes." —Thou holdest mine eyes waking." *E. T.*

For אָחֲזוּת, *Jerome* had the first person אֲחֲזוּתִי, and the LXX had the same, or some other verb, in the third person plural. The second person is inadmissible. The Psalmist is describing his own distressed state of mind; and from the beginning of the Psalm, his speech is not addressed to God, till the 13th verse. After all, "I hold fast the watchings of my eyes," seems a harsh figure.

[C] Ver. 6. I meditate in the night with my heart." —I call to remembrance my song." *E. T.*

The verb זָכַר belongs to the preceding distich.—"My song." גִּנִּיתִי. That this word has no meaning is most evident. Bishop Hare, therefore, would expunge it from the text, conjecturing that it related to the music of the Psalm. Bishop Lowth thinks, that it is a corruption of וְהִנֵּיתִי, which seems to have been the reading of the LXX, Vulgate, and Syriac.

[D] —make deep search."

For יִתְחַפֵּשׂ, Bishop Hare would read יִתְחַפֵּשׂ, that the gender of רִחוּחַ, which he takes for the nominative of the verb, may

not be varied; for, in the fourth verse, רוּחַ is feminine. But Houbigant would read וְאַחַפֵּשׁ, in the first person, making רוּחַ the accusative after the verb; and in this he is supported by the LXX, Vulgate, and Jerome. But the change is unnecessary; for רוּחַ is sometimes masculine.

PSALM LXXVIII.

A HYMN OF PUBLIC THANKSGIVING FOR THE FEAST OF
THE PASSOVER.

Ver. 8. And might not be as their fathers."

Does this allude to the idolatry of the ancestors of the Jews, before the call of Abraham? So it may seem, if this verse be considered in connection only with what precedes. But the sequel of the Psalm describes the successive rebellions of the Israelites against God, from the Exodus to the time of Samuel. The *fathers*, therefore, denote those early generations of the Jewish nation, after the deliverance from the Egyptian bondage. Observe that, in the 6th verse, "the generation to come," is not the generation which was to come, "when God established a testimony in Jacob," but the generation now to come in the days of the Psalmist. The generation, future with respect to the speaker. The 5th verse is a parenthesis, between the 4th and 6th, and the three should be thus rendered:

- 4 We will not hide [them] from their children,
 Recounting to the generation to come,
 The praises of Jehovah, and his might,
 And his wonderful works which he hath done ;
- 5 (How he hath established an oracle in Jacob,
 And deposited a revelation with Israel,
 Which he gave it in charge to our fathers,
 That they should make known to their children),
- 6 That the generation, which is to come, may know—
 The children which shall be born,
 That they may arise and relate to their children.

Ver. 9. —being armed.” The expression seems merely proverbial, without allusion to any instance of cowardice in the Ephraimites. It is applicable to any one, who breaks fair promises, when he is put to the trial.

Ver. 26. —by his power he brought in the south wind;” rather, “he brought in the south wind in its strength.” Concerning the east wind, mentioned in the preceding line, see BOCHART. *HIEROZ*, Part II, Lib. I. c. 15.

Ver. 30. They were not estranged from their lust.” They were not come to nauseate their desire.” MUDGE. “Come to nauseate;” *וָרָו* from *וָרָא*; see Numb. XI, 20.

Ver. 31. —slew the fattest of them:” rather, “slew them amidst their fatnesses,” *i. e.* amidst their gluttonies. MUDGE, and Bishop LOWTH.

Ver. 41. Yea they turned back and tempted;” rather, “Again and again they tempted.”——
—and limited;” rather, “and challenged.”

Ver. 45. —divers sorts of flies.” That the ערב was a fly of some determinate species, whatever that might be, see proved by PARKHURST in his Lexicon.

Ver. 47. —with frost;” rather, “with rime.” ἐν τῇ παγχαίᾳ.
LXX.

Ver. 49 —wrath, indignation, and trouble, by sending evil angels among them.” The word מַשְׁלַחַת, in the original, I take to be a substantive, in apposition with the three preceding, “wrath, indignation, and trouble,” describing the calamities specified under those names, as things sent upon men by evil spirits; “the immissions or inflictions of evil angels.” And so the word is understood by all the ancient interpreters.

As for the three nouns, “wrath, indignation, and trouble,” the last צרה is properly descriptive of mental distress,—anxiety. The first עברה is often used for the transport of immoderate anger; once, for an excess of pride. But, by its

etymology, it may equally denote any other vehement perturbation of the mind. If, in this place, it may signify distraction of mind, arising from insurmountable distress, which its connection with צרה makes in some degree probable; then, ועם, the middle word of the three, in apposition with משלחות, must, as well as the first and the last, relate to the state of mind of the persons suffering. It may denote that impious resentment, which the hardened may sometimes feel under God's judgments, which seems something analogous to the disposition of persons maliciously mad.

If these expositions of these three nouns may be admitted, which certainly suit the passage, and make a just connection of the two first with the last; (for the last unquestionably relates to the sufferer's state of mind, not to the punishers;) —if these expositions may be admitted, the entire passage may be thus rendered: "He sent upon them the heat of his anger, distraction, rage, and despair, the inflictions of evil angels."

Ver. 52. —made his own people to go forth;" rather, "led about his own people."

Ver. 66. And he smote his enemies in the hinder parts," &c. See 1 Sam. v, 6, and vi, 1—5.

Ver. 69. —like high *palaces*." —like the earth." For

כְּמוֹ רִמּוֹם, the Syriac had בְּמָרוֹם. And for כְּאַרְץ, not only the Syriac, but the LXX and Vulgate, had בְּאַרְץ.

Where he hath built his sanctuary on high,
He hath settled it in the land for ever.

PSALM LXXIX.

I should guess that this 79th Psalm was composed during the distresses of Manasseh's reign. Jerusalem had been depopulated, but the Temple was only defiled, not demolished.

Ver. 7. —they have devoured." Read, with LXX, Vulgate, Bishop Hare and Houbigant, אִכְלוּ, in the plural.

Ver. 10. —let him be known—by the revenging;" rather, "let the vengeance be openly shewn," as in the Old translation. See Archbishop SECKER on the place.

Ver. 11. —the prisoner," viz. Manasseh.

PSALM LXXX.

This 80th Psalm may be of the same age with the preceding, or rather the more ancient of the two. The mention of

Ephraim seems to mark a time antecedent to the final extirpation of the ten tribes. It might be composed soon after Shalmanezzer's conquest, or perhaps during the siege of Samaria.

Ver. 6. —among themselves." לָנוּ may be pleonastic here. But LXX, Vulgate, and Jerome render the pronoun, of the first person plural, לָנוּ.

Ver. 9. Thou preparedst room for it." "Thou preparedst the ground for it." KENNICOTT.

Ver. 10. The hills," &c. For כָּסוּ, read, with LXX, Vulgate, Bishop Hare, Houbigant, and Bishop Lowth, כָּסָה; unless the two nominatives, צִלָּה and עֲנַפִּיָּה, may justify the plural form of the verb. At any rate, the verb should not be rendered as a passive.

Its shadow covered the hills,

And its shoots (ἀναδεδειγμέναις) the loftiest cedars.

Ver. 15. And the vineyard;" rather, "Even the plant." See Archbishop SECKER.

—the branch." Where does בֵּן signify a branch? Bishop Hare seems to have judged right in rejecting this line, as a misplaced anticipation of the latter clause of the 17th verse.

Ver. 16. It is burnt with fire, it is cut down." The word כְּסוּחָה, which our translators render as a verb, is probably the noun סוּחָה, with the comparative כ prefixed. "It is consumed in the fire like refuse." See PARKHURST'S Lexicon, under the roots כָּסַח and סָחָה. This verse, with the two preceding, should be thus rendered:

Return, we beseech thee, O God of hosts,

Look down from heaven and behold,

And visit this vine ;

Even the plant, which thine own right hand planted,

Burnt with fire like refuse.——

At the rebuke of thy countenance they shall perish.

—they shall perish." *They*, the spoilers of the vineyard described under the image of the wild boar, and beast in the 13th verse.

PSALM LXXXI.

This Psalm appears to be of the highest antiquity. It is certainly older than to be of David's time. For the use of Joseph's name, in the 5th verse, as the name of the whole nation, shews that it was composed before Judah became the principal tribe, while the place of worship was in the tribe of

Ephraim, that is, among Joseph's descendants. The Feast of Trumpets seems to have been the occasion for which it was composed.

Ver. 2. —a Psalm." The word זכרה must, in this place, denote some musical instrument. Compare Psalm xcviij, 5.

Ver. 3. —in the new moon;" rather, "on the first of the new month." That the months of the Jewish year were lunar is by no means certain. See PARKHURST'S Lexicon, under חדש.

—in the time appointed." בכסה. If this word come from the root כסה, "to cover," it may naturally signify the last day of the lunar month, עשאו וזא עתה, the *interlunium*, when the moon is too near the sun to be visible. And thus Joseph Scaliger understood it. But if the word come from the root כס, "to compute," it may signify either the day of the new moon, or the day of the full moon, or any other time found by computation, or settled by any artificial civil reckoning. Mr Parkhurst observes, that had the word כסה, in this place, been, as Scaliger supposed, the participle feminine from the root כסה, it must have been written thus, כסויה, from the masculine כסו. See his Lexicon, under כס.

Ver. 4. —a law of the God of Israel." משפט לאלהי. This I take to be a very unusual expression, to signify a law appointed by God's authority. Besides that, in the preceding

verse, חק לישראל is a statute prescribed to Israel, not a statute framed by Israel's authority. Bishop Hare, to remedy this dissimilarity of construction in the parallel lines of the same distich, would read, in the first line, לאל ישראל. That is, to make the construction similar, he would introduce the same impropriety in both clauses. For ל is rather the sign of the dative, than of the genitive. But without any alteration, I think the true rendering is, "a rite for the God of Jacob." That is, "a rite in the instituted worship of Jacob." For the appointment of this religious rite, see Numb. x, 10.

Ver. 5. I heard a language." The sudden change of the person here is highly animated. Upon the mention of the Exodus, Jehovah, excited as it were by the subject, suddenly takes the discourse into his own mouth. Michaelis's notion, that the strange language was the voice of God speaking to Moses, seems to me highly extravagant and absurd.

Ver. 6. —the pots." כִּי was a large vessel, says Kennicott, in which the earth was mixed and worked up for making the bricks.

Ver. 7. —in the secret place of thunder." "Abscondita tonitruum sedes;" *i. e.* Sinai. Bishop Lowth, Prælect. xxvi.

Ver. 8. —I will testify unto thee." I will, upon all occasions, give thee oracular direction, so that thou shalt have

no occasion to resort to other gods, nor shall any pretended god have power to harm thee.

Ver. 12. —unto their own hearts' lusts;" rather, "to the government of their own hearts."

He would have fed him with the finest wheat ;

Yea with honey, from the rock, I would have full fed thee.

PSALM LXXXII.

[A] Ver. 1. I would divide the lines thus :

אלהים נצב בערת
אל בקרב אלהים ישפט :

Mr Parkhurst explains this 1st verse in another manner ; namely thus,

God standeth in the congregation of God, [*i.e.* in the assembly of Israel.]

In the midst [of this congregation, namely] God judgeth*.

* See his Lexicon, under אלה, II, 3.

PSALM LXXXIII.

PRAYER FOR PROTECTION AGAINST CONFEDERATE ENEMIES.

Ver. 3. —thy hidden ones.” —thy treasured ones.” MUDGE.

Ver. 13. —like a wheel;” rather, “like chaff, or thistle down.” See Bishop HARE, Bishop LOWTH, and Archbishop SECKER in Merrick’s Annotations.

PSALM LXXXIV.

THE PLEASURES OF DEVOTION.

Ver. 5.

Blessed is the man whose strength is in thee ;
They are bent upon climbing the steep ascents.

Heb. “Steep ascents are in their hearts,” *i. e.* the steep ascents of the hills on which the city and temple stood.

Ver. 6.

Passing through the valley of Baca, they made it a fountain,
 tain,

The pools which the rain hath filled.

i. e. They quench their thirst with the rain water of the stagnant pools, and are as well satisfied with it as with the pure water of a spring.

Ver. 7.

They proceed from wall to wall,

And appear before God in Sion.

However inadmissible Houbigant's alterations of the text may be, the general sense of the passage is certainly what is given in his notes. "Describit Psaltes eum hominem, qui ex illo loco ubi castra habet, ad tabernaculum in Sion positum proficiscens, transit recto tramite per vallem Pyrorum; et qui in fonte ac cisternâ, quae praeter viam erant, securè sitim restringit. Tum properans ex muro Jerusalem, ad alterum murum monti Sion proximum penetrat, tabernaculum denique intraturus.

Ver. 9. —our shield." I think מִגְדָּלוֹ has originally be-

longed to the preceding verse, and has been thrust into this by a transposition of the final סלה, I would read, therefore,

הַאֲזִינָה אֱלֹהֵי יַעֲקֹב מִגִּנְנוּ : סֵלָה :
רָאָה

Give ear, O God of Jacob, our shield. Selah,
Behold, &c.

PSALM LXXXV.

Bishop Hare has a notion, that the first six lines of this Psalm have changed place with the first six of the 60th. I see no necessity for the supposition. The 60th Psalm opens with complaint, and allusions to some great national judgments; exults in the hope of successes and prosperity, founded on the divine promise; and ends with prayer. This Psalm opens with thanksgiving for the return of captives, and implores God's grace to perfect the reformation of the nation, that their reconciliation to God may be complete, and his displeasure for ever done away, and it ends in a prophecy of the final redemption. It was perhaps composed after Manasseh's restoration.

It may be divided into four parts. The first three verses make the *first* part; the 4th, 5th, 6th, 7th, the *second*; the

8th, 9th, 10th, and 11th the *third*; the 12th and 13th the *fourth*.

The *first* part sung by a semichorus of priests; the *second* by a second semichorus; the *third*, by the high priest alone; the *fourth*, by the whole choir.

Ver. 8. — for he will speak." For בִּי, Kennicott seems to read בִּי. But the change is unnecessary and rather for the worse. The passage, as it stands, should be thus rendered:

I will hearken what the God, Jehovah, will speak.—

Truly he speaketh, &c.

The LXX seem to have read,

אֲשַׁמְעָה כִּי יִדְבֹר בִּי הָאֵל יְהוָה
&c. כִּי יִדְבֹר

I will hearken what the God, Jehovah, will speak by me.—

Truly he speaketh, &c.

PSALM LXXXVI.

A PRAYER OF MESSIAH IN HIS HUMILIATION.

Ver. 11. —unite my heart to fear thy name." Rather, —my heart is united to the fear of thy name." Or, —" my heart will rejoice in fearing thy name." So Dr. Durell renders the passage, referring the verb יחד to the root חרה; for which he has the authority of the LXX and the Syriac. But I prefer the former interpretation.

Ver. 16. —the son of thine handmaid." Rather, —the son of thy truth;" *i. e.* thy true son. Compare cxvi, 16.

PSALM LXXXVII.

[A] Ver. 3. The glories of the wilderness." —Glorious things are spoken." *E. T.*

The Schechinah, which appeared upon Sinai, and marshalled the army of the Israelites upon their journey through the wilderness, has now fixed its residence in thee, O city of God. Compare lxviii, 17.

[B] Ver. 4. I will remember Egypt and Babylon."

The verb **אֶזְכֹּר**, in this place, may be either, “I will remember,” *i. e.* I will make myself remember Egypt and Babylon; or, I will make Egypt and Babylon remember me: and either way, the general sense of the passage is the same.

[C] —to them that know me; behold”— *E. T.* **לִידַעַ הַנָּה**. The word, **הַנָּה**, I take for the pronoun feminine, rehearsing the nations, Egypt and Babylon. The verb substantive is understood. **לִידַעַ**, “inter cognoscentes me;” “They (shall be) among them that shall acknowledge me.”

[D] —this Man.” This great public Benefactor shall be born among the Jews.

[E] Ver. 5. And every one shall say of Sion, He”—
—And of Zion it shall be said, This and that”— *E. T.* *Unusquisque*, every one. Every one shall confess, to the honour of the Israelites, that the Saviour was a native Jew; and God shall provide that this circumstance shall be particularly recorded in the *Scripture of the peoples*; the historical books of the New Testament, called “the Scripture of the peoples,” as intended for the instruction of the whole world; not like the scriptures of the Old Testament, peculiar to the Jews.

[E] Ver. 6. —shall count when he writeth up the people.”
See my Translation, and the preceding note.

[F] Ver. 7. And all that were afflicted in thee," &c.

I read with the Syriac, *מעני*.

בחללים, *sicut choreas ducentes*; or, more simply, like pipers.

"Merry as pipers," is a proverbial, but a low, expression in our language.

PSALM LXXXVIII.

[A] Ver. 5. Cast out among the dead."

"Cut off," says Bishop Lowth, "from all intercourse with the living," referring to 2 Kings, xv, 5; where *בית הפשיח* signifies the house of the leprous king's retirement. The import of the word here is by no means obvious.

[B] —like the slain." *E. T.* *חללים*. Vide Ps. LXXXIX, 10. The *חללים*, and the *שכבי קבר*, are different persons. The former, just at the last gasp; the latter, dead and buried. See Psalm LXXXIX, 10.

[C] Ver. 7. —thou hast tumbled over me." —thou hast afflicted me with." *E. T.*

Archbishop Secker observes, that the Syriac read *העלית*, for *ענית*. And *עלי*, he says, may be understood here from the beginning of the verse, that the sense may be, "thou hast brought upon me," which the Greek version also renders.

[D] Ver. 8. Shut-up-apart." This I take to be the proper sense of כלא. When it denotes confinement, it always implies solitary confinement.

[E] Ver. 10—12. Wilt thou," &c. The Syriac renders all this affirmatively. It should seem that, for הלכתים, the copies used by this interpreter had הנה למתים; that he took אמ for a particle of asseveration (*certè*), as a contraction of אמן, or אמת, and understood the ה prefixed to the verbs יספר and יודע, as the interrogative *nonne*. See NOLDIUS, in אמ, sign. 5, and ה interrog.

The Psalmist, in these questions, expresses not any doubt or disbelief, or ignorance, of a future state, but, on the contrary, a firm belief in it. He asks, how it comes to pass, that God's power, which goes so far as to raise the dead, should not exert itself for his deliverance. Or rather, he expostulates, "Since thou canst do so much, and recal even the dead from the grave, why art thou so slow to hear my cries, and deliver me from my present distress?" The expostulation is of that humble, pious cast, which would be naturally suggested to the sufferer by a firm belief of God's power, and a reliance on his favour to himself.

But, taking the Messiah as the speaker, these verses seem to be a pathetic claim of the Messiah upon the Divine Power for deliverance from the grave. The argument is, that by his continuing in the power of death, the whole scheme of mercy would be defeated.

[F] Ver. 18. —and mine acquaintance into darkness.”
E. T. Rather, “Keeping away from me mine acquaintance;”
 and to this effect the Syriac.

PSALM LXXXIX.

[A] Ver. 1. —the perpetual mercies of Jehovah.”

For חסרִי, Bishop Hare and Houbigant would read חסרִיך.
 This appears to have been the reading of the LXX, and it
 makes the parallelism more complete.

[B] Ver. 2. Truly I have concluded,” &c. —For I have
 said,” &c. *E. T.*

The LXX, Vulgate, Syriac, and Jerome, have the verb
 in the second person, which might seem the better reading;
 but that the interruption of God’s speech, by the Psalmist
 speaking in his own person in the next line, is very strange.
 Have the two lines of this distich changed places?

Thou didst establish the heavens; like them is thy faithfulness.
 Truly thou hast said, &c.

Houbigant proposes another remedy: viz. to begin this
 verse with בִּי לַעֲלֹם, and to place the words כִּי אָמַרְתָּ at
 the beginning of verse 3d.

After all, I believe that any change is unnecessary. The word *אמרתי*, “I have said,” is used, in the book of Psalms, to express two things; either a fixed purpose, or a settled opinion, of the person speaking. The Psalmist, therefore, delivers the whole of this second verse in his own person, and introduces not God speaking till the next verse.

Truly I have concluded that mercy will be built up for ever.

Thou establishedst the heavens; like them is thy faithfulness.

The sentiment of this last line seems to be, that the constancy of the celestial motions is an emblem of God’s own immutability.

[C] Ver. 3, 4. These two verses are certainly spoken by God, or are related as something spoken by him. But they come in so improperly where they now stand, that I cannot but think that they are misplaced, and that their true place is between what now stand as the 35th and 36th verses.

[D] Ver. 5. —the wonders of thy Godhead.”

The original noun is singular here, and in Ps. LXXXVIII. 12. I think it denotes, generally, whatever in the Divine Nature is an object of wonder to the intelligent creation, τὸ θαυμαστόν τῆς θεότητος.

[E] —thy faithfulness also in the gathering together of the saints."

Dr. Durell would render this clause thus; "Thy saints also thy faithfulness in the congregation." The other I think the better rendering. But it should be observed, that the words בקהל קדשים may be rendered, "*upon* the gathering together of the saints." Upon occasion of that event, the gathering of God's elect into the Church of Christ, foretold in the most antient prophecies, when those prophecies are seen to take effect, the heavens shall celebrate thy faithfulness. The heavens here must be understood of the inhabitants of heaven, "the sons of the Mighty," mentioned in the next verse; not of the external fabric, as in the nineteenth Psalm, where the verbs are different from any used here.

[F] Ver. 8. O Lord God of hosts, who is a strong Lord," &c. *E. T.* See my Translation, in which I am supported by the LXX, and the Vulgate, and by Castalio. *Jova praeputens, qui tuâ fide stiparis.*

[G] Ver. 10. —gasping with her wounds." בחלל.

The word חלל, as it is used here, and in Ps. LXXXVIII, 5, signifies, not a dead carcass, but a person left for dead, under his wounds, upon the field of battle; a person so wounded, as to be fallen, and incapable of rising to defend himself, or annoy the enemy. It answers exactly to the Greek word

τραπεζαρισ, by which the LXX render it. We have no corresponding word in the English language.

[H] Ver. 15. —acquainted with the sound of the trumpet of Jehovah.”

Compare Numbers xxiii, 21. “Beatus populus, qui te Jova cantare norunt.” CASTALIO. Perhaps, for תרועה, we should read תרועת, *in regimine*.

[I] Ver. 19. Then”.— E. T. Rather, “Once,” *παι.*

[K] —to thy holy ones.”

The LXX and Jerome express the plural *הסידר*, “to thy saints;” which seems the better reading.

[L] I have assigned due* succours to a Mighty Man;” *i. e.* I have appointed a mighty One, to afford the succours to which his power is adequate. *גבור*, “Mighty Man,” is one of the titles of Christ.

[M] Ver. 35. To this 35th verse subjoin the 3d and 4th. Thus far the Psalmist relates what God had said in former times. Then, in the 36th verse, God speaks in his own person, perhaps by a voice from the Sanctuary. In the 38th,

* Literally, “I have proportioned.”

the Psalmist expostulates, and the discourse goes on, in his person, without interruption, to the end of the 47th. The 48th is spoken by God replying to the complainer, and reminding him, that he who complains of death, as the Psalmist seems to do in the 47th, complains of the common lot of human nature. In the 49th, the Psalmist replies, that however unreasonable his complaints might be as a man, he has to plead the terms of a special promise.

[N] Ver. 39. For נִאֲרַת הַבְּרִית, read נִאֲרַתָּה בְּרִית.

[O] Ver. 50, 51. The present state of these two verses shews that they have suffered great derangement. Read with Houbigant,

זֶכֶר אֲדֹנִי כָל רֵיב הָעַמִּים
 אֲשֶׁר שָׂאתִי בַחֲקִי
 חֲרַפַּת עַבְדֶּיךָ
 אֲשֶׁר חָרְפוּ אוֹיְבֶיךָ יְהוָה
 אֲשֶׁר חָרְפוּ עֲקֻבוֹת מִשִּׁיחֶךָ :

Or thus,

זֶכֶר אֲדֹנִי כָל רֵיב הָעַמִּים
 חֲרַפַּת עַבְדֶּיךָ שָׂאתִי בַחֲקִי
 אֲשֶׁר חָרְפוּ אוֹיְבֶיךָ יְהוָה
 אֲשֶׁר חָרְפוּ עֲקֻבוֹת מִשִּׁיחֶךָ :

After all, there is so little authority for these alterations, that it seems safest to take the text as it stands. Perhaps it is not inexplicable.

[P] Ver. 51. —the recompense of thine anointed one."

Ωνειδίσαν το ἀνταλλαγμα τῶ Χριστοῦ σε. LXX. God's enemies are represented as deriding the event of all the magnificent promises to David. "See what this chosen one's recompence at last turns out to be. His descendants fall in battle, and his family is divested of the crown and kingdom."

PSALM XC.

[A] Ver. 1. —our home." —our dwelling place." *E. T.*

This image, seems to have a particular reference to the unsettled condition of the Israelites before their establishment in the land of promise, and in any other view is, at best, harsh and of difficult exposition. This, therefore, is a strong presumptive argument, that Moses was the author of the poem. "Strangers and pilgrims, as we hitherto have been, in every succeeding generation from the days of Abraham, first sojourners in Canaan, then bondsmen in Egypt, now wanderers in this dreary waste, we nevertheless find the comforts of a home and settlement, in thy miraculous protection."

[B] Ver. 2. Thou."—"thou art God." E. T.

The LXX close this sentence with the verb substantive (in the Heb. understood.) And they join לֹא as the prohibitory adverb to the next sentence. Μη ἀποστρέψῃς.

[C] Ver. 3. —weak race of mortals to the dust."

To the same purpose MUDGE. The verb דָּבַח, signifies to beat to dust or powder.

[D] Ver. 5. Thou sheddest over them the dew of sleep."

Irrigas eos somno. Bishop HARE. The LXX render a very different sense, which, however, well suits the place. Τα ἐξυδενώματα αὐτῶν ἐτι ἐσονται. Perhaps וְרֵמֶת, from the sense which it bears in Ezek. xxiii, 20, may be applied to denote any thing vile and sordid. For שְׁנָה, they might read שְׁנִית. But St Jerome renders the Greek, as if his copies for ἐτι had ἐτη, which, however, must have been a false reading, which might take its rise from an emendation of the Greek text, to make it agree with those Hebrew copies which gave שְׁנָה. However, the received text needs no correction, and its true sense is given in Bishop Hare's translation. The Psalmist here speaks of death and slumber, in which the bodies of the saints are recruited and invigorated for the future life. And who shall say, that some great change in the finer parts, the stamina of the human frame, is not gradually going on in the interval between death and the resurrection, to which change

the dissolution of the grosser parts, by putrefaction, may be a preparatory step.

[E] —the springing grass.”

The transition, from the mention of the future life to the frailty of the present, is very beautiful and natural. Grass, the natural image of youth and vigour, is equally the natural image of quick decay. The Psalmist, therefore, hath no sooner mentioned the springing grass, as the image of the vigour of the future life, than he recollects how exactly we resemble the grass in the frailty of our present condition. “Alas!” he says, in the next verse, “the grass in the morning flourisheth, and is in a growing state; in the evening it is cut down,” &c.

[F] Ver. 10. —in great strength.”

For ורבהם, Houbigant reads ורבתם. “Yet their excess,” *i. e.* the exceeding number of their years. This seems to have been the reading of the LXX, Jerome, and all the antients. See my Translation.

[G] —the mower,” *i. e.* death. The Psalmist dwells on the image of grass. The verb נז is to pluck, shear, mow, sever, cut.

[H] Ver. 11, 12. So is thy wrath. So teach us.” *E. T.* In the original we have only one כן, which answers to the

second *So*, which is the least wanted of the two. Bishop Hare removes this כן back to the 11th verse.

וכיראתך כן עברתך :
למנות ימינו הודע

The LXX join למנות to the 11th verse, and for ימינו כן, they read ימינך כן. With this alteration, Bishop Hare's transposition of כן seems unnecessary. See my Translation.

Ver. 11. Who understandeth the power," &c. Notwithstanding this universal fear of death, who considers, what is the only thing to be truly dreaded, the power of thy wrath?

[I] —thine anger in proportion to thy fear."

Who considers that thy resentment of the impieties of men, must be in proportion to the fear and homage which is due to thee?

[K] Ver. 13. The returning, O Jehovah, when will it be," &c.

In the interpretation of this verse I follow Dr Durell. The returning is the returning mentioned in the 3d verse, namely the resurrection.

[L] Ver. 17. —the work we take in hand, do thou direct."

The Vat. copy of the LXX hath not this repetition. The

Syriac seems to have had a different reading both of this and the preceding clause. But the passage, as it stands, is good sense, and connects well with the general subject of the Psalm.

PSALM XCII.

THANKSGIVING OF THE CHURCH, OR PERHAPS OF MESSIAH IN HIS OWN PERSON, FOR THE FINAL EXTIRPATION OF INIQUITY AND IDOLATRY.

Ver. 6. —understand this.” Namely, this which follows. See MUDGE.

Ver. 10. —anointed with fresh oil.” The verb, in the Hebrew, expresses much more than a superficial unction, viz. a penetration of the whole substance of the man’s person by the oil. See PARKHURST’S Lexicon, under **בִּל**. —fresh oil;” rather, “invigorating oil.”

Ver. 12. The righteous;” rather, “the Just One.”

PSALM XCIII.

[A] Ver. 1. Jehovah is gorgeously arrayed."

The construction of the original is doubtful, though the sense be obvious. The text may be expounded in either of these two ways; יהוה (Jehovah) לבש (hath put on) גאות לבש (majesty of dress); or, גאות לבש (majesty of dress) [is] לבש (the dress) יהוה (of Jehovah.)

PSALM XCIV.

[A] Ver. 10. He that teacheth man knowledge."

I agree with Mudge, that the participle מלמד connects with יהוה in the next line.

[B] Ver. 11. —the devices of man." Did not St Paul for אדם read עָרֵם, or rather עָרוֹם? See 1 Cor. III, 20.

[C] Ver. 16. —set himself on my side." יתיצב לי.

The verb התיצב, I take to be a military term; literally, "to take one's place in battalion."

[D] Ver. 19. Thy comforts cheered my soul."

The original word שַׁעֲשַׁע signifies, "to cause to leap or dance for joy;" but the English language will not bear an application of this image to the soul; though we say "to make the *heart* leap for joy."

[E] Ver. 20. —under the pretence of law."—Sub specie legis. KENNICOTT.

PSALM XCV.

[A] The Psalm consists of three stanzas: I. ver. 1, 2, 3, 4, 5. II. ver. 6, 7. III. ver. 8, 9, 10, 11. In the last stanza, Jehovah is the speaker.

[B] Ver. 1. Let us raise the loud peal of melody."

The verb הִרְרִיעַ, signifies to make a loud sound of any sort, either with the voice or with instruments. In the Psalms, it generally refers to the mingled din of voices and various instruments, in the Temple service. This wide sense of the word cannot be expressed otherwise in the English language than by a periphrasis.

[C] Ver. 2. —the measured lay."

זמרה, I take to be songs, in measured verse, adjusted to the bars of a chaunt.

[D] Ver. 4. This and the following verse are expositive of the greatness of the Godship of Jehovah, generally mentioned in the last verse. “The God, in whose hand.” Thus, I have endeavoured to preserve the full force of the Hebrew phrase, אשר בידו.

PSALM XCVII.

[A] Ver. 1. —the various settlements of man.”

I cannot more exactly render the force of the Hebrew אִיִּם, than by this periphrasis. The English language hath no single word to convey the same idea; and the word “isles” or “islands” hath hardly any relation to it.

PSALM XCVIII.

[A] Ver. 5. —the sound of the zimrah.” זמרה here, as in Psalm LXXXI, 2, is certainly the name of some musical instrument. But what the particular instrument might be, which went by that name, is quite uncertain. I, therefore, retain the Hebrew word.

[B] Ver. 8. —to give signs of joy.”

The verb רנ expresses the vibratory motion, either of a dancer's feet, or of a singer's lip. Therefore, when applied figuratively to an inanimate thing that can neither dance nor sing, it is better to render its general sense, than to confine it to either particular image. Our language has no word which, like the Hebrew, may express dancing or singing indiscriminately.

PSALM XCIX.

[A] Five stanzas. I. ver. 1, 2. II. ver. 3, 4. III. ver. 5, 6, 7. IV. ver. 8. V. ver. 9.

[B] Ver. 3, 4. —for it is holy.” “The king's strength.”
E. T.

I cannot but think with Houbigant, that וע, which is placed at the beginning of the 4th verse, should be the last word of the 3d.

[C] Ver. 8. —(a God) avenger of their wrongs.” —though thou tookest vengeance,” &c. *E. T.*

Houbigant takes נקם for the participle of the verb נקה, with the plural suffix. Perhaps the true reading may be נקיהם. But upon further consideration, I think the text sincere as

it stands; and I take נקם to be the participle Benoni of the verb נקם. עלילותם, “their wrongs,” I take to be the wrongs or insults which they suffered. As when Korah and his associates rebelled against Moses and Aaron, and when Miriam, and even Aaron himself reviled Moses. See examples of this passive signification of the affixed pronouns, produced by MASCLEF, Cap. xxv, n. 3.

PSALM C.

[A] Ver. 3. —and not we are ourselves.” For לֹא, I read לו upon the authority of St Jerome.

PSALM CII.

[A] Ver. 7. —upon the house top.”

“Solaque culminibus ferali carmine bubo visa queri.”

[B] Ver. 8. —and the profligate,” &c. Bishop Hare restores the conjunction ו, before בְּהוֹלְלִי, upon the authority of the LXX.

[C] —make me their standard of execration.”

Houbigant rightly observes, that the verb נִשְׁבַּע, governing

its object by the prefix ב, signifies to *to swear by*, not to *swear against*. For נשבע, therefore, he would substitute another word; which, however, bears not the sense he would impose upon it. Archbishop Secker attempts to explain the text as it stands, but, in my judgment, unsuccessfully, unless נשבע may signify to *execrate* one's self or another. I find no example of this use of the verb. But the of the noun, in Num. v, 21, and Is. lxxv, 15, may seem, in some degree, to countenance the Archbishop's interpretation. The other passages, to which he refers, are little to the purpose.

[D] Ver. 16, 17. —shall build—shall appear—will regard—and not despise." *E. T.*

These futures, in the original, are all present; "buildeth—appeareth—regardeth—and despiseth not." The Psalmist, in his confidence of the event, speaks of it as doing.

[E] Ver. 19. For he hath looked down," &c. *E. T.*

This passage would be much improved in elegance, if the pronoun, suffixed to קדש, might be carried back to the preceding word, as in the Translation. Thus קדוש, in the first line, would be parallel to יהיה in the second, and מרום in the first, to שמים in the second.

PSALM CIV.

A HYMN FOR THE SABBATH DAY.

[A] It is a singular circumstance in the composition of this Psalm, that each of the parts of the First Semichorus, after the first, begins with a participle. And these participles are accusatives, agreeing with יְהוָה, the object of the verb בָּרַכְי, at the beginning of the whole Psalm. Bless the Jehovah—putting on—extending—laying—constituting—travelling—making—setting—sending—watering—making—making. Thus, this transitive verb, in the opening of the Psalm, extending its government through the successive parts of the same semichorus, except the last, unites them all in one long period. As this singular artifice of composition seems to be the characteristic of a particular species of ode in this Psalm, I have scrupulously conformed to it, in my translation, at the expence of the elegance of my English style.

[B] Ver. 13. —of thy works." *E. T.* . Read with Houbigant כַּעֲשֵׂי; and see my Translation.

[C] Ver. 15. —and to brighten the countenance with oil."

For להצהיל, Bishop Hare would read להצהיר, and שמן for משמן. Archbishop Secker observes, that the former emendation seems to have the support of the Chaldee and Symmachus, and he thinks the latter likely to be right. To me it seems that the lines of this and the preceding verse have been intermixed, and I would arrange the whole thus:

14 מַצְמִיחַ חֲצִיר לְבַהֲמָה
וְעֵשֶׂב לְעִבְדַּת הָאָדָם
לְהוֹצִיא לֶחֶם מִן הָאָרֶץ
וּלְחֵם לִבֵּב אָנוּשׁ יִסְעֵד

15 וַיֵּן יִשְׁמַח לִבֵּב אָנוּשׁ
לְהַצְהִיל פָּנִים מִשְׁמָן :

See my Translation.

This is the use of the herb or green plant for man, to produce corn for bread, grapes for wine, and olives for oil.

[D] Ver. 33. —“through the whole of my existence.” בעורי, “for my perpetuality.” See the word used in the same sense, Psalm cxxxix, 18.

[E] Ver. 34. Let my meditation be pleasing unto him.” For עליו, I read with LXX, Vulgate, and Jerome, אליו.

PSALM CV.

AN HYMN FOR THE FESTIVAL OF THE PASSOVER.

Ver. 4. —and his strength;" rather, "and be strong."

Ver. 18. —he was laid in iron." Bishop Lowth thinks that the right construction is this: "Intravit in ferrum anima ejus, vel corpus ejus;" *i. e.* his body was put in irons. See MERRICK'S Annotations.

Ver. 19. Until the time," &c. rather, "Until the time that his word came to pass; The oracle of Jehovah was the trial of him." "The first clause," says Dr Kennicott, "refers to the completion of his interpretation of the dreams of the chief butler and baker; the second, to the interpretation of Pharaoh's dreams, called the Oracle of Jehovah, because sent by him to Pharaoh." KENNICOTT'S Posthumous Remarks.

Ver. 22. To bind his princes." For לֹאסֵר, the LXX, Vulgate, and Jerome, certainly had לִיסֵר, "to tutor;" or they took אִסֵּר in the sense of יִסֵּר, as they took it in Hosea, chap. x, 10.

Ver. 27. They shewed his signs among them." Archbishop Secker conjectured, that **בם דברי** might be a corruption for **במצרים**. He refers to Psalm LXXVIII, 43. See MERRICK's Annotations.

Ver. 28. —and they rebelled not against his words;" rather, "and his words were not changed," *i. e.* what he commanded took effect. HOUBIGANT.

But Archbishop Secker observes, that the root **מור** or **מיר** never signifies "to be ineffectual," and is no where found in the conjugation in which Houbigant's interpretation supposes it to be used here. Bishop Lowth thinks that **חשנים** (if there be any such word) or **שמים** understood, is the subject of the verb **מרו**. Mr Merrick observes, that by an idiom of the oriental languages, the sense of a passive verb is often expressed in Hebrew by a verb active, in the third person plural, without any proper nominative, and having for its object what should be the subject of the passive verb. He refers to Job xix, 26; where **אחר עורי נקפו**, "after they shall have perforated my skin," is equivalent to this, "after my skin shall have been perforated;" and to Luke XII, 20, **ταυτη τη νυκτι τη ψυχης σου ἀπαλειψουσιν ἀπο σου**. He refers, too, to Job iv, 19; where, however, I find no clear instance of the idiom in question. For, in that place, the verb may be active, and the pronoun **אשר** understood. He produces a clearer instance of this idiom in a Persian writer. And he concludes, that this passage may be best translated,

“and his words were not disobeyed.” I am inclined, indeed, to think that Mr Merrick has found the true solution of the difficulty.

Ver. 31. —divers sorts of flies and lice.” ערב כנים, “a swarm of musquitos.”

“*Some winged insects, gnats, or musquitos.*” So the LXX render it σκνιπες or σκνιφες; and we can hardly suppose but that these translators, who dwelt in Egypt, knew, in general, what was intended by the Hebrew name; especially as this interpretation is confirmed by *Philo* himself, also an Alexandrian Jew, and by *Origen*, a Christian father, who likewise lived at *Alexandria*. Both *Philo* and *Origen* represent them as being very small but very troublesome. The latter describes them as winged insects, but so small as to escape any but the acutest sight; and says, that when *settled* on the body, they wound it with a most sharp or painful piercer. So these insects seem to have had their Hebrew name from their firm *settling* or *fixing* on the bodies of men or animals. And in this view כנים may include several species of noisome insects.” PARKHURST’s Lexicon under כן, vii.

PSALM CVI.

A PENITENTIAL HYMN, COMPOSED AFTER THE CAPTIVITY
OF THE TEN TRIBES.

Ver. 3. —that keep judgment, and he that doeth"— Read with the Syriac *בשפטיו*, and with all the versions *עשי*. "Blessed are they that keep his judgments, and do righteousness at all seasons."

Ver. 7. —at the sea, even at the Red Sea." For *על ים*, Houbigant would read *אלהים*, —"but provoked God at the Red Sea." The alteration is unnecessary.

Ver. 15. —leanness." *רוון* I take here for *רזאון*, "loathing." See Numbers xi, 20.

Ver. 19. —the molten image;" more properly, —"the overlaid image," or more literally still, —"the metalline shell."

Ver. 27. To overthrow their seed." Nothing was said about overthrowing the seed, at the time when the adults, which came out of Egypt, were sentenced to perish in the

wilderness. On the contrary, it was promised that their little ones, *i. e.* those who were under the age of twenty years at the time of the general muster, should be settled in the land of Canaan. See Numbers xiv. Mudge endeavours to reconcile the Psalm with the history, by taking the verb הפיל, in the sense of “overthrowing,” in the 26th verse, and in that of “assigning a lot or portion” in the 27th. But it is so very improbable that the same verb should be used in such different senses in the very same sentence, that I would rather change the second הפיל into הנהיל, if the remedy were sufficient. But it is added, —“and to scatter them through the lands.” To scatter whom? Nothing was said, at the time alluded to, about scattering the seed, which should be settled in Canaan, in some future period, through the lands. Mudge would get over this difficulty by the pronoun לו suffixed to לזרות, *themselves*, as if it rehearsed the adult race, exclusive of their seed. But this adult race were scattered through no lands. Their sentence was to perish in the wilderness; that is, they were to die in that one country, which rendered a scattering of them through many countries impossible. “A scattering,” in the scriptural sense of the word, implies the existence of the people in a state of dispersion: and “a scattering through the lands or countries,” describes a wide dispersion through all the different countries of the world. Upon the whole, I cannot explain this 27th verse to my own satisfaction.

Ver. 29. —their inventions;” rather, —“their frolics.”

Ver. 35. But were mingled among;" rather, "But formed alliances with."

Ver. 39. —and went a whoring with their own inventions;" rather, —and play the wanton in their perverse habits."

PSALM CVII.

A THANKSGIVING FOR THE FINAL RESTORATION FROM THE
DISPERSION.

[A] This Psalm consists of five principal parts; and each part seems composed of an air for a single voice, an antiphony for the semichoruses, and a full chorus.

Part I. Air, verses 1, 2, 3, 4, 5. Antiphony.—First Semichorus, verse 6.—Second Semichorus, verse 7.—Full Chorus, verses 8, 9.

Part II. Air, verses 10, 11, 12. Antiphony.—First Semichorus, verse 13.—Second Semichorus, verse 14.—Full Chorus, verses 15, 16.

Part III. Air, verses 17, 18. Antiphony.—First Semichorus, verse 19.—Second Semichorus, verse 20.—Full Chorus, verses 21, 22.

Part IV. Air, verses 23, 24, 25, 26, 27. Antiphony.

—First Semichorus, verse 28.—Second Semichorus, verses 29, 30.—Full Chorus, verses 31, 32.

Part V. Air, verses, 33, 34, 35, 36, 37, 38, 39, 40. Antiphony.—First Semichorus, verse 41.—Second Semichorus, verse 42.—Full Chorus, verse 43.

[B] Ver. 3. —from the south," ומים. Read, with Bishop Hare and Dr Kennicott, מימין.

[C] Ver. 17. Fools because of their transgression. *E. T.*

Bishop Hare observes, that מדרך פשע is a phrase which occurs no where else. For פשעם, he would read פשעו. Houbigant would change אולים into אולים; which Dr Kennicott, in his Remarks, approves. But it should seem, that when he made his translation of this Psalm he had adopted some other reading, suggested to him by the version of the LXX. In my judgement, Bishop Hare's is the better emendation. But the true reading, I am persuaded, would be פשעים, which would make the form of the sentence exactly the same as at the beginning of the former part. "They are foolish, they wilfully deviate from the way."

[D] Ver. 29. He maketh—waves thereof." *E. T.*

For יקם, Archbishop Secker would read ישם. For גליהם, read with the Syriac, Bishop Hare, and Houbigant, גלי הים, "the waves of the sea."

PSALM CVIII.

This Psalm is made up of five verses of the LVII, (7—11), and eight of the LX, (5—12.)

PSALM CIX.

[A] Ver. 10. —let them be driven out.” —let them seek also.” *E. T.*

For יִדְרֹשׁ, the LXX had יִגְרֹשׁ; “let them be driven out.” This reading Houbigant and Archbishop Secker approve. The image is vagabonds seeking a miserable shelter among the ruins of decayed or demolished buildings, and not suffered to remain even in such places undisturbed.

[B] Ver. 13. —in a single generation,” &c. For אֶחָד, the LXX had אֶחָדָה, which Houbigant would restore; “—in a single generation.” Again, for שְׁמוֹ, *their name*, the LXX had שְׁמוֹ, *his name*, which is certainly the better reading.

Ver. 17. —loved cursing. —“as he delighted not in blessing.” See my Translation.

[C] Ver. 18. —a garment-fitted-to-him.” This I take to be the precise sense of *גִּדְּרוֹ*.

[D] Ver. 21. —do thou for me.” *E. T.* *עֲשֵׂה אֵתִי*; Transige meum negotium propter nomen tuum.

Bishop Lowth doubts whether the Hebrew words will bear this sense; and he thinks Houbigant’s conjecture, *שַׁעַה אֵלַי*, ingenious. But I abide by the common reading, and the sense given to it.

PSALM CX.

MESSIAH’S EXALTATION.

[A] This Psalm is expounded of the Messiah in the Targum, by Moses Hadarsan, and Saadiah Gaon; by Isaac Ben Aramah, in Midrasch Tehillim, and in the Gemara. HUET. Dem. Ev. Prop. vii.

[B] Ver. 3. The people shall be willing,” &c. *E. T.* See my Translation.

The “offerings of free will” denote the spiritual worship of the Gospel, that perfect law of liberty, as distinguished from the slavish, burdensome impositions of the Mosaic institutions. Archbishop Secker thought that *עֲמַךְ נִדְּבוֹת* may

be an elliptical expression for עֵם נִדְבֹתָ, taking עֵם, both expressed and understood for the noun, not for the preposition. Dr Kennicott would insert the עֵם, which Archbishop Secker conceives to be understood. The expression, “beauties of holiness,” if our modern text gives the true reading, is to be joined with “offerings of free will,” as another phrase for the same thing, intimating that that spiritual devotion, which the gospel requires, is alone worthy of God, and is the perfection of worship. But if the reading of the LXX be adopted, as it is represented in the Alexandrine MS., which seems to have been בְּהוֹרֵי קִדְשֶׁךָ, “the splendours of thy saints,” it is either a periphrasis for the saints and angels in heaven, who are thus described as joined with Christians upon earth in the offerings of free will; or the clause “in the splendours of thy saints,” is a farther description of the time for those free-will offerings intended, in the preceding clause, by “the day of thy power.” That is, the times succeeding our Lord’s exaltation, when the Christian religion acquired general esteem and credit; when our Lord’s power was manifested and acknowledged, and his saints, as they were honoured in the world, in some sort glorified.

In the 96th Psalm, the exhortation to the nations of the earth to worship Jehovah, “in the beauty of holiness,” is connected with that of bringing a meat-offering, or, as it should rather be called, a bread-offering, which is an argument that the expression rather denotes a mode of worship than the time or place; and that the mode of worship, intended under

this denomination in the 96th Psalm, was to be one of which animal sacrifices were to make no part. The expressions in that place and in this, as the text now stands, differ only in the gender of the noun **הדר**, which is masculine here, and feminine in the other place. In the 96th Psalm, the ancient versions give no indication of any varieties in the reading. Again, that “the beauties of holiness” is not a periphrasis for the beautiful courts of the sanctuary, is evident from the use of the expression in the 96th Psalm, which was composed before the Temple and its beautiful courts were in being; when the ark was deposited in its temporary mansion, the tent which David had pitched for it. It is very remarkable that, in the 8th verse of this 96th Psalm, where the courts of the temple are mentioned in that later edition of of this divine song, which we have in the book of Psalms, “Come into his courts;” the expression in the first edition, preserved in the 16th chapter of the first book of Chronicles, is more general, without any allusion to the temple; “Come before him.” And yet the precept of worshipping “in the beauties of holiness” occurs, in the first edition, in the very same terms as in the second, which clearly proves that these beauties of holiness have no necessary reference to the visible beauties of the temple.

Another thing appears very remarkable upon the comparison of the two editions of this 96th Psalm; that although, in the second edition, expressions were altered to adapt the style of the composition to the temple service, yet the pre-

cept to the nations of the world in general, to bring a bread-offering, was allowed to stand. Now, the circumstance that gave occasion to the mention of a bread-offering exclusively, in the first composition of the Psalm, was this; that the worship, to which the nations were exhorted, consisted in rites to be performed before the ark, in the tent which David had pitched for it in Jerusalem, where no thing but bread-offerings could be offered, while the altar of burnt-offerings stood in another place: to which other place we accordingly find that the worshippers resorted, for the purpose of sacrificing animals, before the temple was built. See 1 Kings III, 1—4, and 2 Chron. I, 3—6. But that this precept of bringing a mincha specifically, should be suffered to remain in the second edition of the Psalm, adjusted, as hath been observed, to the temple service, of which the sacrifice of animals made a stated part, evidently shews that whatever might be the sentiments of the composer of this Psalm, the Divine Spirit looked forward to the institution of that universal worship, in which the only offering should be a mincha, commemorative of the one efficacious bloody sacrifice offered once for all. And this is a further argument, that “the beauties of holiness,” intended by the Divine Spirit, are to be looked for in that improved universal worship. At the same time, from the use of this phrase in 2 Chron. xx, 21, it appears, that its literal and immediate reference is to the visible pomp of the temple service. For in that passage the words **ומהללים** **קדש להדרת** should be rendered, “and performers accord-

ing to the pomp of holiness.” מְהַלְלִים, literally, “glorifiers,” *i. e.* persons who took part in the performance of hymns glorifying God. Instrumental performers are principally intended, the vocal performers having been mentioned before by another name, מְשֻׁרְרִים. These vocal and instrumental performers were to perform, according to the pomp of holiness, *i. e.* with all the state of the temple service. They were to perform the same hymns, to the same tunes, with the accompaniment of the same instruments in the same parts, and dressed in the same habiliments as were used in the sanctuary. This is certainly the literal import of the expression. But in this passage, and in Psalms xcvi and xxix, it has undoubtedly a further reference to that pure and perfect worship, of which the worship of the temple was but a type and shadow.

The last line of this third verse, describes the numbers of those who should be begotten, through Christ, to the hope of immortality. See Bishop Lowth's *Prælections*. It was so understood by Queen Elizabeth's translators, who render the whole verse in these words: “The people shall come willingly at the time of assembling thine armie in holy beautie: the youth of thy womb shall be as the morning dew.” Among the earliest Greek writers, dew seems to have been a figurative expression for the young of any animal. Thus δροσος is used by Æschylus for an unfledged bird. AGAMEMN. 145. And ξῆσι, by Homer, for a young lamb or kid. OD. i', 222.

[C] Ver. 4. —Order of Melchisedeck." See PARKHURST'S Lexicon, under דבר, v. where the phrase is well explained.

[D] Ver. 5. The Lord, at thy right hand."

In the first verse, "the Lord" is distinguished from Jehovah, and placed at his right hand. It is difficult to believe that at so small a distance in the same Psalm, both the titles and the situations should be interchanged, viz. Jehovah called the Lord, and placed at the Lord's right hand. I am, therefore, much inclined to indulge in a conjecture, which Dr. Kennicott, too, seems to have entertained, that the word יהוה, or אלהים, hath been lost out of the text after the word ימין, and should be restored.

[E] Ver. 6. He shall fill the places," &c. *E. T.*

Dr. Kennicott would read, with Bishop Hare, מלא גאיות גויות. St. Jerome's version gives some little countenance to this emendation, which, however, I take to be unnecessary. מלא גויות, is "omnia complens caede;" "filling all with dead bodies," as Queen Elizabeth's translators render it.

[F] —the heads over many countries." *E. T.*

All the antient interpreters, except St. Jerome, seem to have had רבים in the plural. See the Translation.

[G] The composition of this Psalm is admirable in the extatic style. The Psalmist begins gravely, relating in the

first verse, an oracular promise of Jehovah to his Lord. Then, in the 2d, 3d, and 4th verses, he addresses his discourse to his Lord upon the subject of that promise. In the 5th verse, having before his imagination the scene of his Lord's achievements in his state of exaltation, his admiration breaks out in words addressed to Jehovah. The 7th and 8th, I am much inclined to consider as the reply of an oracular voice to the astonished Prophet.

PSALM CXI.

ALPHABETICAL.

A HYMN OF PRAISE, PERHAPS FOR THE FEAST OF PENTECOST.

PSALM CXII.

ALPHABETICAL.

THE BLESSEDNESS OF THE RIGHTEOUS, AND FINAL PERDITION
OF THE UNGODLY.

Ver. 4. Unto the upright," &c. An allusion to what happened in Egypt, when the Israelites had light in all their dwellings, while the land was wrapt in darkness.

There ariseth light in the darkness unto upright men,
To the gracious, the compassionate, and the just one.

The adjectives, which form the second line, seem expositive of the plural, *upright men*, in the first. Bishop Hare expunges the conjunction ו prefixed to צדיק, which makes the last line a sentence in itself.

The Just One is gracious and compassionate.

The LXX had the conjunction prefixed to צדיק, but that word was followed in their copies by יהוה אלהים, or perhaps by יהוה אלהינו, according to the Alexandrian text of the Greek version. But neither the Vulgate, nor Jerome's LXX, nor Jerome's *Hebraica Veritas*, acknowledge this addition.

Ver. 5. A good man," &c. Rather,

Happy is the man who is gracious, and lendeth,
He shall support his matters in judgement.

See Archbishop SECKER, and MUDGE.

PSALM CXIII.

A THANKSGIVING, PERHAPS, OF THE RETURNED CAPTIVES.

Ver. 5, 6. —who dwelleth on high; who humbleth himself," &c. Rather,

Who dwelleth high,
 Who looketh low,
 In heaven and in earth.

i. e. who dwelleth high in heaven, and looketh low upon earth. See Bishop LOWTH's Prælections.

PSALM CXIV.

A HYMN FOR THE FEAST OF THE PASSOVER.

Ver. 1. —a people of strange language." Rather, "a tyrannical people." See PARKHURST's Lexicon, under לען.

Ver. 2. Judah was"—Houbigant would change the feminine היתה, into the masculine היה. Le Clerc proposed the same emendation. But Bishop Hare deems it unnecessary, Judah being put collectively for the Jewish nation.

Ver. 8. —turned the rock.” For אֲנֹכִי, read, with Bishop Hare and Houbigant, לְאֹנֹכִי; and for לְמַעַנִי, read, with the LXX, Vulgate, and Kennicott, לְמַעַנִי.

N. B. The LXX, Vulgate, and Syriac, put the cxiv and cxv Psalms into one.

PSALM CXVI.

This Psalm might be composed upon Hezekiah’s miraculous recovery.

Ver. 1. I love the Lord.” Rather, “I am well pleased that Jehovah.” HOUBIGANT, Archbishop SECKER, and Bishop LOWTH.

—my voice and my supplications.” Bishop Hare and Houbigant would expunge the ם in קוֹלִי; in which, perhaps, they are too hasty. Instances of singular nouns, taking a paragogic ם *in regimine*, or before the suffixes, abound in the Psalms, as Archbishop Secker hath observed. The ם therefore may stand; but it must be merely paragogic; and the true rendering is, —“the voice of my supplications.” And so the LXX; τῆς φωνῆς τῆς δεήσεως μου.

Ver. 2. —as long as I live.” וְיָמֵי אֶקְרָא. For וְיָמֵי, Archbishop Secker, upon the authority of the Syriac, would read בְּיָמֵי. But I would retain the common reading.

Ver. 3. —compassed me.” The original word סָבַב expresses the repetition of the encircling of the toils. They surrounded him again and again.

Ver. 6. —the simple;” rather, “the deluded.” —helped me;” rather, “wrought my deliverance.”

Ver. 8. —thou hast delivered.” The LXX give the verb in the third person.

Ver. 9. I will walk;” rather, “I shall walk;” *i. e.* go on; continue. What the Psalmist professes is a hope of immortality.

Ver. 10. I believed, therefore have I spoken;” *i. e.* I firmly believe what I say, therefore I make no scruple of saying it. This should be connected with the preceding verse, and the full stop should be placed at “spoken.”

Ver. 11. I said, in my haste, all men are liars.” Rather,

In an ecstasy of despair, I said, the whole race of man is a delusion.

—a delusion;” *a lie, a cheat, a thing of nothing, made to no purpose.* So Mudge understands this latter part. He judiciously observes, that the prefixed ה necessarily determines the

phrase, כל האדם, to the collective sense of the whole race. *Every man*, or *all men*, should be כל אדם, without ה.

Ver. 13. I will take the cup of salvation;" rather, "I will accept the cup of deliverance."

Ver. 16. —the son of thine handmaid;" *i. e.* thy property, like the offspring of a female slave. Vid. Ps. LXXXVI, 16.

N. B. The LXX, and Vulgate, divide this 116th Psalm into two; the 114th and 115th, according to their division; of which, the 115th begins with what we reckon the 10th verse of the 116th.

PSALMS CXVII, CXVIII.

[A] These two are in truth but one Psalm, of which the 117th is nothing more than the exordium.

[B] The whole poem is a triumphant proceSSIONAL song. The scene passes at the front-gate of the temple. A Conqueror, with his train, appears before it, and demands admittance, to return thanks for his deliverance and final success, in an expedition of great difficulty and danger. The Conqueror and his train sing the 117th Psalm, and the first four verses of the 118th, as they advance to the gate of the temple, in this manner.—Psalm CXVII, Chorus of the whole

procession.—Psalm CXVIII, 1, A single voice.—Ver. 2, Another single voice.—3, A third single voice.—4, Chorus of the whole procession.—Arrived at the temple-gate, the Conqueror alone sings the 5th, 6th, and 7th verses.—The 8th and 9th are sung by his train in chorus.—The Conqueror again alone sings the 10th, 11th, 12th, 13th, and 14th verses.—His train, in chorus, the 15th and 16th.—The Conqueror alone the 17th, 18th, and 19th.—The 20th is sung by the Priests and Levites within, while they throw the gates open.—The 21st by the Conqueror alone.—The 22d, 23d, and 24th, by the Priests and Levites within, in chorus.—The 25th by the Conqueror alone, within the gates.—The 26th, by the Priests and Levites, in chorus.—The 27th, by the Conqueror's train, in chorus.—The 28th, by the Conqueror alone.—The 29th, by the united chorus of the Priests and Levites and the Conqueror's train, all within the gates.

Now, the Jewish temple was a type of heaven. The gate of the temple, therefore, is the gate of heaven; the Priests within represent the angelic host, attending round the throne of God in heaven; the Conqueror is Messiah; and his Train, the redeemed.

[C] PSALM CXVII. Ver. 1. "Tribes" (of men); literally, *races*. צמ is a name for a nation or people, as the increased offspring of a common stock; and more properly the descendants of the same mother.

[D] Ver. 2, 3, 4. Let Israel now— Let the house of Aaron now— Let them now”— *E. T.*

The word *now*, in our language, is a particle of entreaty, and is therefore used by our translators to express the supplicatory particle of the Hebrew language, **עַתָּה**. But though *now*, in our language, is indeed a particle of entreaty, it is only when the verb is in the imperative mood, and in the second person; as, “Do, now, grant me this favour;” or, at least, in speaking to the person of whom the thing is asked. When **עַתָּה** is joined to a verb in the third person, or when the person who is to grant the petition, or perform the thing advised, is not immediately addressed, it should be rendered by some other word or phrase. “By all means,” or, “of all things,” are equivalent phrases, in respect of the sense, but not sufficiently dignified to suit the style of sacred poetry. *O* is perhaps the best particle in these cases that our language furnishes.

[E] Ver. 10, 11. I cut them.” —will I destroy them.”
E. T.

The LXX, Jerome, and the Vulgate, all give the verb in the aorist preterite. Houbigant, for **אָמַלְתִּים**, would read **אֶמְלֹם**, “I will recompence them;” which Bishop Lowth approves. Archbishop Secker suspects the common reading, but he makes objections to Houbigant’s emendation. I see no difficulty in the common reading.

[F] Ver. 13. I received a strong push." For דחיתני, I read with LXX, Vulgate, and Jerome, and Kennicott דרחיתני.

[G] Ver. 27. —shone forth." Επεφάνεν ἡμῖν, LXX. Apparuit nobis, JEROME. Illuxit nobis, VULGATE.

PSALM CXIX.

Ver. 2. —keep his testimonies." —“treasure up thy testimonies,” or —“thy doctrines;” for the testimonies [עדות] are the symbolic part of the Mosaic law. See Psalm XIX, 7, 8, 9.

Ver. 11. Thy word." “Thy oracles.” Τα λογία σου. LXX. אמרתך.

Ver. 14. —as much as in." For בעל, Kennicott, with the Syriac, read מעל; —“more than in.”—

Ver. 22. —kept thy testimonies." —“treasured up thy doctrines.” See verse 2.

Ver. 29. —grant me thy law graciously." Houbigant would read חוני, “shew me,” from the root חוה.

Ver. 37, 40. —quicken thou me in thy way,—quicken me in thy righteousness." For חַיִּי, "quicken me." Houbigant would read in both places נַחֲיִי, "lead me." But the alteration is unnecessary.

Ver. 38. —thy word." Το λογιον σου. LXX. See verse 11. —who is devoted to thy fear." For אֲשֶׁר, Houbigant and Kennicott would read וְאֲשֶׁר, "and I will walk (לִירֵאתְךָ) in thy fear."

Ver. 41. —thy word." Το λογιον σου. LXX. See verses 38 and 11.

Ver. 50. —thy word." Το λογιον σου. LXX. See verses 41, 38, 11.

Ver. 56. This I had." Kennicott would read, with the Syriac and Bishop Hare, וְזֶה הָיָה לִי נַחֲמָה, "This was my comfort."

Ver. 58. —according to thy word." Το λογιον σου. LXX. See verses 50, 41, 38, 11.

Ver. 61. The bands of the wicked have robbed me." For עֲוֹנוֹנִי, Houbigant would read, עֲוֹנוֹנֵי, "The cords of the wicked have bound me."

Ver. 67. —thy word.” Το λογιον σου. LXX. See verses 58, 40, 41, 38, 11.

Ver. 75. —in faithfulness.” Kennicott, with the Chaldaic and Vulgate, reads נְבִיאִים.

Ver. 76. —thy word.” Το λογιον σου. LXX. See verses 67, 58, 50, 41, 38, 11.

Ver. 78. —they dealt perversely with me,” “they have afflicted me,” or “oppressed me;” literally, “they have bowed me down,” or “bent me.” Root עָתַע.

Ver. 79. —those that have known.” Our translators have here properly followed the Keri.

Ver. 82. —thy word.” Το λογιον σου. LXX. See verses 76, 67, 58, 50, 41, 38, 11.

Ver. 85. The proud have digged pits for me.” Houbigant explains the word כְּרוּ by the Arabic כָּרַר, *repetivit*. “The proud pester me with vain subtleties.” שִׁיחֹת. “Vain subtle reasonings, such as unbelievers have ever delighted in.” To the same effect, the LXX, Διηγησαντο μοι παρανομοι ἀδολεσγησις; and the Vulgate, “Narraverunt mihi iniqui fabulationes.”

Ver. 91. They continue this day;" rather, "the day continueth." For עֲמִדוֹ, read with the LXX and Houbigant עֲמִדָּה. Τῇ διαταξίῃ σου ἡ ἡμέρα διαμνεναι. "By thy constitution the day continueth." "The day," *i. e.* the regular succession of time, the vicissitudes of day and night.

Ver. 98. Thou, through thy commandments, hast made me wiser than mine enemies;" rather, "Thou hast given me understanding, in thy commandments, above mine enemies." As, in the two next verses, the Psalmist compares himself with teachers and elders, I have sometimes thought that the comparison here should be with "fathers." But the change of כְּאִבִּי into כְּאֲבוֹתַי is too considerable to be made, without absolute necessity, upon mere conjecture.

Ver. 103. —thy words." Τα λογία σου. LXX. See verses 82, 76, 67, 58, 50, 41, 38, 11.

Ver. 113. —vain thoughts." Περζανομας, LXX. Iniquos, VULGATE. Tumultuosos, JEROME. St Jerome's seems the true interpretation of the word. See PARKHURST'S Lexicon, under סַעֲף.

Ver. 116. —thy word." Το λογιον σου. LXX. See verses 103, 82, 76, 67, 58, 50, 41, 38, 11.

Ver. 118. —for their deceit is falsehood." Houbigant

would refer the word תרמיתם to the root רוּם, and render it “their exaltation;” their exaltation hath proved an illusion. Or rather, he says, he would change the word into רוּמַתם, an acknowledged derivative of רוּם. But I see no necessity for any change, or any reference to רוּם. The true sense of the passage is, “for their cunning hath been fallacious,” that is, it hath deceived themselves and brought on their ruin. And to this effect Bishop Hare.

Ver. 119. Thou puttest away.” For השבת, Kennicott, with Bishop Hare and Houbigant, would read חשבת, “Thou esteemest.” The LXX had השבתי, “I esteem.”

Ver. 120. —trembleth.” The Hebrew word סמר expresses that state of the skin, which is vulgarly called *goose-flesh*. “Horripilavit caro mea.” JEROME. The same thing cannot be poetically expressed in our language without periphrasis. “A thrilling horror curdles my skin.” Note, that בשר here signifies the skin. See Psalm cii, 5.

Ver. 123. —the word.” Το λογιον. LXX. See verses 116, 103, 82, 76, 67, 58, 50, 41, 38, 11.

Ver. 127, 128. Therefore”— על כן, in the beginning of these two verses, seems antithetic: —“they have made void thy law, whereas I”— or, “I, on the contrary”—.

Ver. 128. I esteem all thy precepts." Read with the LXX, Jerome, Honbigant, and Kennicott, לְכָל פְּקֻדֵּי יְשֻׁרָתִי, "I have walked strait according to all thy injunctions."

Ver. 130. The entrance"— פֶּתַח, δὲ ἑλθούσης. LXX.

Ver. 133. —thy word." Το λογιον σου. LXX. See verses 123, 116, 103, 82, 76, 67, 58, 50, 41, 38, 11.

Ver. 162. —thy word." Τα λογια σου. LXX. See verses 133, 123, 116, 103, 82, 76, 67, 58, 50, 41, 38, 11.

Ver. 170. —thy word." Κατα το κριμα σου. ALEX. Το λογιον σου. VAT. "Astipulante interpretatione Hieronymi, eloquium uum. See VULG. and JEROME.

Ver. 172. —thy word." Το λογιον σου. LXX. See verses 170, 162, 133, 123, 116, 103, 82, 76, 67, 58, 50, 41, 38, 11.

PSALMS CXX—CXXXV.

THE SONGS OF DEGREES, OR OF ASCENT, OR OF THE STEPS.

The Psalms that bear this title are fifteen in number; namely, the 120th and the fourteen following. They seem

to be services sung, some upon special, but the greater part upon stated occasions, upon the steps of the great gate of the temple. Some have the form of prayers, to be used by the worshippers as they ascended the steps; others, of benedictions, with which the worshipper was saluted by the priests. I much doubt whether the 120th Psalm ought to have a place in this set.

PSALM CXX.

A PRAYER OF A BELIEVER FOR PROTECTION AGAINST THE
ATHEISTICAL CONSPIRACY.

Ver. 5. Wo is me," &c.

Wo is me that my pilgrimage is prolonged;

I dwell in my tent mourning.

Ver. 6. —with him that hateth;" read שׂנא, "them that hate;" *μετα των μισοντων*. LXX; "cum his qui oderunt."

VULGATE.

PSALM CXXI.

Rex, ad bellum gerendum, ut videtur, egressurus, prius ad Aram Dei in monte Sione constitutum accedit, et divinam opem, in quâ se unicè confidere profitetur, implorat. LOWTH, Prælect. xxx.

The Bishop thinks the two first verses contain the King's prayer, and the rest of the Psalm the High Priest's answer. I divide the Psalm into four parts. The 1st and 2d verses contain the King's prayer; the 3d verse, sung by a semichorus of priests, on one side; the 4th by a semichorus on the other; the 5th, 6th, 7th, 8th by the High Priest alone; receiving the King on the uppermost step.

Ver. 3. He will not suffer,—he—will not slumber;" rather, "May he never suffer,—may he—not slumber." This verse has the form of a prayer; and all that follows of assertion or promise.

PSALM CXXII.

This Psalm consists of three parts. Part I, verses 1 and 2, sung by the worshippers. Part II, verses 3, 4, 5, 6, by the priests. Part III, verses 7, 8, 9, the worshippers.

Ver. 4. —unto the testimony of Israel; rather, “the congregations of Israel.

PSALM CXXIII.

PRAYER FOR PROTECTION AGAINST THE ATHEISTICAL CON-
SPIRACY.

PSALM CXXIV.

FOR SOME PUBLIC THANKSGIVING.

The Psalm consist of four parts, alternately sung by two Semichoruses, and a concluding full Chorus.

First semichorus, verses 1, 2, 3. Second semichorus, verses 4, 5. First semichorus, verse 6. Second semichorus, verse 7. Full chorus, verse 8.

PSALM CXXV.

Ver. 5. —workers of iniquity,” *i. e.* idolaters.

PSALM CXXVI.

THANKSGIVING OF THE RETURNED CAPTIVES.

Ver. 6. —bearing precious seed.” “He that goeth, and weeping beareth the seed to be drawn forth, shall surely come again with joy bearing his sheaves.”

PSALM CXXVII.

A PSALM, TO BE ADDRESSED BY THE PRIESTS TO THE PARENTS
PRESENTING THE FIRST-BORN.

Ver. 2. —for so.” For כן, read with the LXX כִּי. “You

take all this trouble for your security in vain, whilst he [Jehovah] gives his beloved sleep."

Ver. 5. —they shall speak." A forensic word says Kennicott. But are they not rather armed enemies, with whom the father, with his numerous progeny, is supposed to contend. Μακαριος ὅστις αὐτος ἰσχυων ἐτι παιδας παρασπίζοντας ἀλκιμους ἔχει.

PSALM CXXVIII.

ADDRESSED BY THE PRIESTS TO THE HOUSEHOLDER, BRING-
ING HIS FIRST FRUITS, OR HIS TITHES.

PSALM CXXIX.

A THANKSGIVING FOR DELIVERANCE FROM SOME GREAT
PERSECUTION.

First semichorus, verses 1, 2, 3. Second semichorus, verses
4, 5. Full chorus, verses 6, 7, 8.

PSALM CXXX.

UPON BRINGING A SIN OFFERING.

The first six verses are sung by the offerer. The 7th and 8th by the priest.

Ver. 6. My soul waiteth," &c. This verse is certainly corrupt, but the version of the LXX gives the emendation.

נפשי לאדני משמרים לבקר
משמרים לבקר עד לילה :

" My soul is with the Lord, from the morning watch,
" From the morning watch until night."

PSALM CXXXI.

In the first two verses, a worshipper professes the humility of his faith and trust in God. In the last verse, a priest exhorts to trust in God.

Ver. 2. —my soul is even as a weaned child.” Houbigant would read נפשׁי for נפשׁי. The sense of the whole verse, with this alteration, would be this:

Surely I have brought down, and quieted my soul,
Like a weaned child upon its mother,
Like a weaned child upon her lap. *

But I think any emendation unnecessary. “Like a weaned child is my soul upon me,” *i. e.* within me.

PSALM CXXXII.

The occasion of this Psalm was probably the placing of the ark in Solomon’s temple. It was sung by the priests and Levites as the ark was carried up the steps.

I divide the Psalm into parts, thus; part I, verses 1—5, High Priest alone. Part II, ver. 6, First semichorus. Part III, verse 7, Second semichorus. Part IV, verses 8, 9, 10, Full chorus. Part V, verses 11—18, High Priest alone.

Ver. 1. Lord remember David and all”— rather, “Re-

* Literally, “upon her person.”

member unto David"— *i. e.* reward, requite. See Psalm CXXXVII, 7, and KENNICOTT'S Translation of this Psalm.

Ver. 6. Houbigant would read שמענוהו and מצאנוהו, "we heard of him,— we found him." *Him*, that is Jehovah, mentioned in the preceding verse. I cannot think the alteration necessary.

—at Ephratah—in the fields of the wood [or of Jear.]" Ephratah, Shilo; fields of Jear, Kiriath-jearim. "Sententia talis est. Olim dicebatur Deus et arca ejus habitare nunc in Silo Ephratae, nunc in campis Silvae, seu Cariathiarim; et ibatur nunc huc, nunc illuc, ad adorandum Deum. Nunc tandem requiesce, Domine, et una sit tua requies in hoc templo a me aedificato." HOUBIGANT, ad locum.

Ver. 15. For צידה, Houbigant would read שריה, "I will richly bless her princes." This would make the parallelism more exact. But the change seems not absolutely necessary.

PSALM CXXXIII.

OF BROTHERLY LOVE AND UNITY.

Ver. 3. —for there;" *i. e.* where brethren live together in harmony. I have sometimes thought that שם, by an ellipsis or omission of אשר, an ellipsis or omission the more like-

ly to happen when אִשָּׁר was contracted into ש, might signify *Ubi*; then the sense would be,

“Surely where Jehovah hath appointed a blessing,

“Is life for ever more.”

“His blessing carries with it lives for ever more. Immortality and bliss.” It is no objection, that eternal life was not the sanction of the Mosaic law. The thing here blessed, is no branch of legal sanctity, but of real godliness; and the promises of eternal life to the righteous in the Psalms are innumerable.

PSALM CXXXIV.

AT THE SHUTTING OF THE GATE OF THE TEMPLE FOR THE
NIGHT.

The first and second verses sung by the priests without, who are going away for the night, upon the steps of the great gate. The third verse by the priests remaining within.

Ver. 2. —your hands.” Read with three MSS., Bishop Hare, and Houbigant יָדֶיכֶם.

—in the sanctuary.” Read, with the LXX and Houbigant, לקדש.

PSALM CXXXV.

FOR THE FEAST OF PENTECOST.

PSALM CXXXVI.

FOR THE FEAST OF PENTECOST, AFTER THE RETURN FROM THE
CAPTIVITY.

PSALM CXXXVII.

[A] Ver. 1. —“our Sion.” The word *our* is not in the Hebrew. But there is an emphasis in the article את prefixed to Sion, which a Greek or Roman poet would have so expressed, and which I know not how to express otherwise.

[B] Ver. 2. —of the spot.” בְּתוֹכָהּ, “in the midst thereof.” *Thereof* can rehearse nothing but Babylon. This is an expression, therefore, describing the willow as the tree of the country.

[C] Ver. 3. —our spoilers.” —they that wasted us.” *E. T.*
תוללינו.

A Chaldaism for שוללינו. KENNICOTT and MUDGE. Some refer the word to the root יל. But see the objects in Mr. PARKHURST’S Lexicon, under the word יל.

[D] —a hymn of joy.” —mirth.” *E. T.*

Kennicott, for שמחה, would read שבחה, which he renders *a hymn*. Castell gives the word this sense in the Syriac and Ethiopic dialects; but I find no instance of the like use of it in Hebrew: and if we reason from the etymology of the words, I see not why שמחה may not as well signify *a hymn*, as שבחה. Whichever be the true reading, the LXX understood *a hymn* to be the thing meant.

[E] Ver. 6. —sum total.” Among the various senses of the word ראש, one is, a sum total of an account, which was antiently set at the top, not, as with us, at the bottom of the account. See PARKHURST’S Lexicon, under ראש, x. The image here I take to be, that the prosperity of Jerusalem was the sum total, comprehending all the different *items* in his account, of occasions of joy.

[F] Ver. 7. Remember,” &c. See the Translation. “Execute vengeance upon the Edomites, for what they did to Jerusalem in the day of her adversity.” See Psalm cxxxii, 1.

[G] Ver. 8. —delightest in destruction.” *Vastatrix*.

PSALM CXXXVIII.

[A] Ver. 1. I will confess thee, O Jehovah.”

I read, with the LXX, Jerome, Vulgate, Bishop Hare, Houbigant, and Kennicott, אֲדַכֶּה יְהוָה.

[B] —in the presence of the Gods.” *Εναντίον ἀγγέλων*. Compare Psalm xcvi, 7.

[C] Ver. 2. —for thou hast magnified thy word above all thy name.” *E. T.*

This passage is certainly corrupt. Bishop Hare proposes to insert שֶׁם before שֶׁמֶךְ, and to expunge אִמְרָתְךָ. Kennicott understands the sentiment to be, that God delights to display his veracity more than any other attribute. What if we read שֶׁמֶךְ כְּאִמְרָתְךָ? as in my Translation.

Truly thou hast magnified thy name above all, *according to thy promise*.

[D] Ver. 3. —and strengthenedst me with strength in my soul.” *E. T.* Put a stop at the verb תְּרַחֲבֵנִי, and understand the substantive verb in the next clause. See my Translation, and Cocceius in רַחֵב.

PSALM CXXXIX.

[A] Ver. 1. —Thou treasurest up.” See PARKHURST’S Lexicon, under סִכֵּן.

[B] Ver. 4, 5. Place, with Houbigant and the LXX, the full stop at קִרַּם. See my Translation. The sense is, that God knows even his unuttered thoughts, his future intentions, as well as his past actions.

[C] Ver. 6. Read, with Kennicott, פְּלִאֵי הָרֶעֶת.

[D] Ver. 8. —if I make my bed.” *E. T.* אֲצִיעָה. Houbigant would read אֲצַעֵה, without the Jod, that the verb may be the future Kal of צָעָה, which signifies, as he thinks, “to walk with hasty strides.” So that the sense will be, “If I haste away to hell.” But it is by no means certain that the idea of walking with hasty strides, or travelling, or moving from one place to another, at all belongs to this verb. The places in which Lexicographers give it this sense, are not at all decisive. See Mr. BLAYNEY’S Note on Jeremiah XLVIII, 12; and PARKHURST’S Lexicon, under צָעָה. The proper senses of the word are, to spread, stretch out, strew, to make to stoop, to tilt; to fell, to lay one flat at his length, (Isaiah LXIII, 1). Whence, either in Kal, or in Hiphil, it may naturally sig-

nify, to lay one's self at one's length; (Jeremiah II, 20), to throw one's self down; and may, perhaps, denote the action of a person throwing himself along upon the floor, in extreme despair or fright; (see Isaiah LI, 14), "If I throw myself down into hell." Or the word may simply signify, to hide one's self, which is one sense of it in Arabic. See CASTELL'S Lexicon. "If I would hide myself in hell."

[E] Ver. 11. —even the night shall be light." For אור, Houbigant would read יער, "the night shall make all blind;" *i. e.* shall hide every thing. Dr. Kennicott approves the emendation. The conjecture must be allowed to be ingenious. But yet I want instances of this figurative use of the word יער, to denote blindness, without reference to a particular person blinded, or otherwise blinded, than literally by depriving the eye of sight.

[F] Ver. 13. For thou hast possessed." *E. T.* ΕΧΤΗΣΩ. LXX. Probably a corruption for ΞΕΤΗΣΩ. See my Translation. The word קנית has its form from קנה, but seems to borrow its sense from קנן. For כליתי, read with forty-seven MSS. כליותי.

[G] Ver. 14. —for I am fearfully and wonderfully made." *E. T.* Houbigant and Kennicott found in several MSS. נפלאתי. And this seems to have been St. Jerome's reading. The LXX had נפלאת in the second person. Houbigant, upon

the authority of the Arabic and Syriac, would read נפעלתי. Archbishop Secker thinks the conjecture ingenious. But to me, the text, as it stands, seems very intelligible. The word נראות includes not necessarily the idea of any thing terrible in the proper sense of the word. It expresses something striking, and exciting a curious interested attention, and serious consideration. "I am curiously distinguished," conveys the very same idea as "I am curiously composed;" the idea of a body consisting of a variety of distinct parts, wonderfully united in a whole, and adjusted to each other by the nicest symmetry and most perfect sympathy. See PARKHURST'S Lexicon, under פלה.

[H] Ver. 15. My substance," &c. *E. T.* See my Translation. עצמי, my skeleton; רקמתי, my fine-woven covering. These two words describe the two principal parts of which the human body is composed; the bony skeleton, the foundation of the whole; and the external covering of muscular flesh, tendons, veins, arteries, nerves, and skin; a curious web of fibres. The LXX render both these words by substantives.

[I] Ver. 16. —my substance yet being imperfect." *E. T.* גלמי. τὸ ἀκατέργαστον μου. LXX. "The unwrought material, the shapeless lump," as Mudge well renders it. Dr. Durell makes גלמי plural, which, to me, seems contrary to the real import of the word.

[K] Ver. 16. —all of them;” *i. e.* all that had been mentioned, the bones, the covering, the unformed materials.

It is remarkable, that, in Ezekiel xxvii, 24, מכלל is set in opposition to גלם. If, in this place, for כלם יכתבו, we might read מכללי כתבו, the sense would be,

And in thy book were all my finished members written.

The alteration consists only in a transposition of מ, doubling ל, and bringing back the י from the beginning of the following, to the end of the preceding word. Yet it is too much to venture upon without authority.

[L] —while as yet they were not united.” “Dum nondum esset unio inter eos.” KENNICOTT.

[M] Ver. 18. If I should count them.” *E. T.*

In this verse I cannot but suspect that a verb is lost, opposed in sense to הקציתי, and which, taken with it, would describe the whole of a man's life, (his עור), by the opposite states of sleeping and waking. That the man, in both these states, and, by consequence, in every moment of his life, should be with God, under his immediate protection, is one striking proof of God's providential care of him, and his precious thoughts about him, which are celebrated in this and the preceding verse. This last word, I should suppose, stood at the end of the first hemistich of the 18th verse.

18 מחול ירבון : ישנתי

הקיצתי ועודי עמד :

עודי, “my perpetuality;” *i. e.* the whole and every successive moment of my life. See Psalm civ, 33; and cxlvi, 2. Compare also Psalm iii, 5, and my Translation.

[N] Ver. 19, 20. These two verses are unintelligible as they stand. For נשוא, I would read, with the antient versions, Houbigant, and Kennicott, נשאו; and I would divide and punctuate thus,

19 אם תקמול רשע
אלוה ואנשי דמים :

20 סורו מני אשר ימרוך
למזומה נשאו לשוא עריך :

See my Translation. The transposition of the two words, רשע and אלוה, which is of no importance to the sense, but improves the elegance of the first distich, is authorised by the version of the LXX.

Dr. Kennicott says, that נשאו may be understood as equivalent to נשאו ידיהם. Relying upon his authority, I render this word “are sworn;” though I know no instance of that ellipsis of the noun יד, which he supposes in this place. The verb, however, may be rendered, “they have lifted themselves up,” which is one of its frequent senses, and the sense of the

whole passage will be the same. "They who have lifted themselves up unto [*i. e.* have ventured upon] a rash purpose."

—have lifted themselves up." לְמוֹמָה, "to a wicked purpose;" לְשׂוֹא, "to temerity;" *i. e.* to a rash purpose of wickedness.

[O] Ver. 24. —the way of old times." —the way everlasting." *E. T.*

עוֹלָם דֶּרֶךְ seems an unnatural phrase to express the way which leads to everlasting life. In Job xxii, 15, אֶרֶץ עוֹלָם is the *old way*. So here, I think, עוֹלָם relates to remote time, past, rather than to come. In that passage of Job, אֶרֶץ עוֹלָם is the old way of the antediluvian transgressors. Here, דֶּרֶךְ עוֹלָם, on the contrary, is the old way of the Patriarchs, before the corruptions of idolatry and wilful sin became general. The two words, דֶּרֶךְ and אֶרֶץ, differ in their figurative senses. דֶּרֶךְ is the right way in which man ought to go; אֶרֶץ is the way, right or wrong, in which a man actually goes by habit: not but that the proper sense of either word may be changed by the epithets joined to it.

PSALM CXL.

A BELIEVER'S PRAYER FOR PROTECTION AGAINST THE ATHEISTICAL FACTION.

[A] Ver. 5. The proud," &c. I would divide and punctuate the whole verse thus,

טמנו נאים פח לי
 וחבלים פרשו :
 רשת ליד מעגל
 מקשים שתו לי :

[B] Ver. 8, 9. Bishop Hare expunges סלה, at the end of the eighth (Heb. 9.) verse, inserts the prohibitory אל at the beginning of the 9th, and connects the verb רומו, with the nouns following. The insertion of the prohibitory אל is unnecessary, as without it, the passage being thus punctuated,

אל תתן יהוה מאויי רשע
 זממו אל תפק :
 ירמו ראש מסבי
 עמל שפתימו יבסומו :

gives the sense expressed in my Translation, which supposes only an ellipsis of אשר, which is frequent.

[C] Ver. 10. —chasms of the yawning earth.” I cannot, otherwise than by this periphrasis, express the idea of the word מהמרות. I believe, with Mr Parkhurst, that the Psalmist, in this verse, alludes to the punishment of Corah, Dathan, and Abiram. See PARKHURST’S Lexicon, under המר.

[D] Ver. 11. Let not an evil speaker.” *E. T.* איש לשון.
 Ἀνὴρ γλωσσώδης LXX. Vir linguosus, JEROME and VULGATE. A braggart.

The evil man, the violent or bloody man, the impious and the braggart, are the profligate, the persecutor, the infidel, and the atheist. The latter particularly is a braggart, boasting of his exemption from vulgar fears, which he imputes to his insight into the causes of things.

[E] Ver. 11. To the same purpose Bishop Hare.

[F] Ver. 12. —bring to an issue,—execute.” The single verb יעשה, in the original, serves for the two accusatives, דין and משפט. But in the English language, this one verb cannot well be rendered as relating to both accusatives, but by two.

PSALM CXLI.

A PRAYER OF THE CHURCH FOR PRESERVATION AGAINST CORRUPTIONS.

Ver. 2. —be set forth;" rather, —"be set up."

—"sacrifice;" rather, —"oblation."

Ver. 4. —to practise wicked works." **ברשע**, in doing impiously, (*impiè faciendo*) with men who work iniquity; *i. e.* with idolaters, celebrating their vain and wicked rites.

Ver. 5. I would divide and read the whole verse thus :

יהלמני צדיק חסד ויוכיחנִי
 שמן רשע אל יני ראשי
 כי עוד ותפלתי ברעותיהם :

The change of **ראש** into **רשע**, in the second line, is authorised by the LXX. **יני**, anoint, *impinguet*, says Kennicott, from the Arabic **ני**, *punguis evasit*. This criticism seems supported by the version of the LXX, **λιπανατω**, and of St Jerome, *impinguet*. And for this reason I reject Bishop Lowth's emendation, **יני** for **יניפ**.

Let the Just One smite me, let the pious reprove me,
Let not the ointment of the impious anoint my head;
But still I will intrude in their calamities.

Ver. 6. —they shall hear;" rather, "then they shall listen to."

The sense seems to be, that certain great men, whose course of life the Psalmist reproves, when they find themselves involved in the evil consequences of their own folly, will then listen to his advice, and be sensible of the propriety of it. The sense of this passage might perhaps be clearer if the particular occasion of the Psalm was known. Those who ascribe the Psalm to David, and think it was composed just before he fled to the court of Achish, imagine a particular allusion, in this 6th verse, to his generous treatment of Saul in the cave of Engedi, and a second time at the hill of Hachilah. Others, who ascribe this Psalm to Jeremiah, apply the former part of this verse to the murder of Gedaliah and his friends, by Ishmael. But the latter part, about the hearing of the Psalmist's sweet words, they are at some loss to explain. And it can only, I think, be explained of Messiah's offer of salvation to the penitent.

Ver. 7.

As a cutting and cleaving upon the earth,
Our bones are scattered at the mouth of Sheol.

The image is that of so great a slaughter, that the bones of the unburied dead make a litter upon the surface of the earth (see my Hosea Appendix), like a carpenter's chips about a saw-pit.

PSALM CXLII.

A PRAYER OF THE MESSIAH TAKEN AND DESERTED.

Ver. 3. When my spirit was overwhelmed within me." This seems to belong to the former verse.

Ver. 4. Read, "I looked"— So the LXX ; and a little after, "I beheld"—. Their copies, therefore, had אביט and אראה in the first person. This fourth verse alludes to the desertion of the Apostles, when our Lord was seized in the garden. Is there any thing more mystical in the phrase אבר מנוס ממני? May מנוס signify a standard-bearer, or a shield-bearer?

Ver. 7. —out of prison." The prison of the grave. —that I may praise thy name ; the righteous shall compass me about, for thou," &c.

The Greek of the LXX stands thus :

Τα ἱξομολογησασθαι τῷ ὀνοματι σου Κυρις

Εμς ὑπομενῶσι δικαιοι, ἕως ἂν ἀνταποδῶς ἐμοι.

Which may be thus pointed :

Τα ἑξομολογησασθαι τῷ ὀνόματι σου, Κύριε,
 Ἐμε. ὑπομένεσσι δικαιοι, ἕως, &c.

If this be the true punctuation of the Greek, the original, in the copies of the LXX, must have stood thus :

להודות את שמך יהוה אני
 יכתירו. &c.

“ That I, O Jehovah, may praise thy name ;

The just expect [are longing for the time] when thou shalt reward me.”

The sense will be much the same, if, instead of **בי**, we read **כי** before **יכתירו**. The emendation is authorised by one of Houbigant's MSS., and seems to have been approved by Bishop Lowth. But the received reading **בי** may stand, if, with St Jerome, we take the **יכתירו** in the passive sense which it bears in Hiphil. “ In me coronabuntur justi, cum retribu-
 bueris mihi.” “ In me shall the just be crowned, when thou hast given me my reward.” Christ, exalted to God's right-hand, bestows upon the just a crown of glory. In either sense, the passage expresses the great benefits to accrue to the just-
 fied from the Messiah's exaltation. And the common read-
 ing seems full as good as that of the LXX.

Bring my soul out of the place of confinement,*
 That I may praise thy name ;
 In me shall the justified be crowned,
 When thou hast given me my reward.

PSALM CXLIII.

PRAYER FOR THE PROMISED REDEMPTION.

Ver. 2. —enter not”—. For תבוא, Houbigant would read תביא, “bring not thy servant into judgment.”

Ver. 9. —I flee unto thee to hide me.” For סכיתי Ken-
 nicott would read with LXX, חסיתי.

Ver. 10. Thy spirit is good, lead,” &c. “Let thy good
 spirit lead”—. MUDGE.

* *i. e.* Out of Hades.

PSALM CXLIV.

THANKSGIVING FOR SOME NATIONAL DELIVERANCE.

Ver. 2. —who subdueth my people under me.” Archbishop Secker thinks, that for **הררר**, the true reading may be **הרבר** (as in Psalm xviii, 47, and xlvii, 4), or else that **עמי** is put for **עמים**. The version of the LXX supports the first conjecture; the version of Jerome, and the subject of the Psalm, the last.

Ver. 4. —like to vanity;” rather, “like a vapour.”

Ver. 8. —speaketh—; and”— rather, —hath spoken; but”—their right hand is a right hand of falsehood;” *i. e.* their right hand hath been false to themselves; it hath failed in the execution of their high threats.

Ver. 9. I will sing a new song,” &c. Kennicott thinks this the beginning of a new Psalm.

Ver. 10. —unto kings.” Perhaps **למלכו**, “unto his king.” Archbishop SECKER.

Ver. 12.

“ That our sons, in their youthful days, may be as well-grown plants ;

Our daughters as the carved corner-stones in the structure of the temple.

Ver. 13. —in our streets;” —“in our outlands.” MUDGE.

Ver. 14.

“ That our kine may be fruitful in conception ; *

That there be no abortion, or casting of the young,

And no loud lamentation in our streets.

See BOCHART, Hierozoicon, lib. II, cap. 30.

Ver. 15. Bishop Hare, after Le Clerc, imagines that, from the end of the 11th to the middle of the 15th verse, the Psalmist rehearses the boastings of the strange children ; to which he replies in the last line of the Psalm. [Nay, but,] “ Happy is the people whose God is Jehovah.” I rather think, that the 12th, 13th, and 14th verses contain the Psalmist’s prayer, that the happy effects of peace and prosperity may be visible in the blooming appearance of the youth of both sexes, and

* מסבלים, “ gravida sint.”

in the flourishing state of agriculture, and the arts of peace. In the 15th verse, he reflects on the great happiness of a people in such circumstances, and declares that that happiness must be an effect of God's special favour.

PSALM CXLV.

A THANKSGIVING.

This Psalm has been alphabetical; but the נ stanza is wanting.

Ver. 1. O king." The LXX have ὁ βασιλεὺς μὲν, המלכי,
"O my king."

Ver. 5, 6. I will speak—I will declare"—.

Bishop Hare's emendation, ודברי for ידברי, is so very easy in itself that it might be admitted, even if it were not justified, as it is, by the version of the LXX. Upon the authority of that version, we may substitute ישיחו and יספרונה for the first person singular אשיחה and אספרנה.

5 They shall talk of the adorable glory of thy majesty,
They shall dwell upon thy wondrous works;

6 Of the power of thy terrors they shall discourse,
Thy mighty deeds they shall recount.

Ver. 12. —his mighty acts—his kingdom.”

For גבורתיו and מלכותו, read with LXX גבורתיך and כלכותך, “thy mighty acts,” and “thy kingdoms.”

PSALM CXLVI.

A THANKSGIVING OF THE RETURNED CAPTIVES.

Dr Prideaux thinks this and the following Psalms were composed for the dedication of the second temple. CONNECTIONS, Vol. I, p. 191.

Ver. 2. —while I have any being.” Compare Ps. cxxxix, 18. and civ, 33.

The 3d and 4th verses seem to allude to the disappointment of expectations, built on the supposed strength of some alliances, which in the event proved weak.

Ver. 4. —his thoughts,” עשתנתיו; rather, “his false deceitful shew;” literally, “his glitterings.”

Ver. 8. —openeth the eyes of;” rather, “giveth quick sight to.”

Ver. 9. —he relieveth ;” rather, “ he preserveth.”

—he turneth upside down ;” rather, “ he turneth aside ;”
or, “ he turneth from the right direction.”

PSALM CXLVII.

THANKSGIVING OF THE RETURNED CAPTIVES. PERHAPS COMPOSED FOR A PENTECOST, OR FEAST OF TRUMPETS, AFTER THE RESTORATION.

Ver. 4. He telleth the number of the stars,” &c. Rather,

“ He hath set a number for the stars, *
He hath given names to them all.”

Ver. 8. —who maketh grass to grow upon the mountains.”

Bishop Hare and Houbigant both imagine that a line is wanting here, and both supply the defect with the same words after the Roman LXX.

ועשב לעבודת האדם

“ And green herb for the use of man.”

* Literally, “ allotting number to the stars.”

The reading of the Roman LXX is in some measure confirmed by St Jerome's version from the LXX.

The LXX divide this Psalm into two, beginning a new one at the 12th verse.

PSALM CXLVIII.

A HYMN FOR THE SABBATH.

PSALM CXLIX.

A WAR SONG. SONG BY THE ARMY MARCHING UP TO THE
ENEMY.

Ver. 1. —congregation," *i. e.* army.

Ver. 5. —be joyful in glory." —exult in their heart."—
MUDGE.

PSALM CL.

A GRAND CHORUS, FOR ALL THE VOICES, AND ALL THE
INSTRUMENTS.

END OF THE NOTES.

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שגל	I. 272	תורה	— 196
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FINIS.

ERRATA.

VOL. I.

P. 14, line 4. *for* mind, *read* an end.

80, 14. *for* [N], *read* [O].

90, 12. *after* for ever, *insert* [G].

109, 4. *after* some cursed thing, *insert* [E].

111, 15. *after* waterspouts, *insert* [D].

126, 4. *for* [C], *read* [B].

160, 11. *for* particle, *read* participle.

231, 2. *from* bottom, *read* as it should seem.

VOL. II.

49, 4. *after* it is thickened, *insert* [B].

136, *last line in text, after* tribes, *insert* *.

182, line 3. *from* bottom, *for* טאינים, *read* באינים.

189, 10. *for* Castellio, *read* Castalio.

240, 7. *for* the of, *read* the use of.

263, 3. *from* bottom, *for* כים, *read* אמים.

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